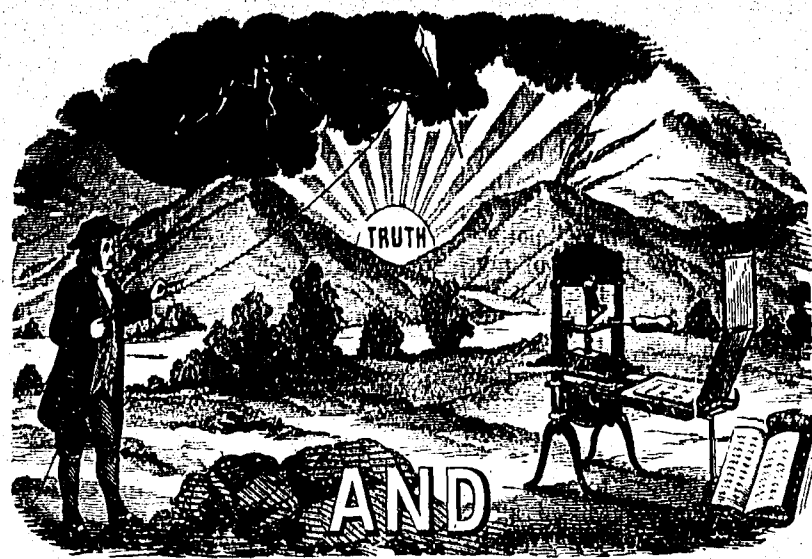


# Mind



# Matter.

Physical Life—The Primary Department in the School of Human Progress.

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Wonderful in Any Way it May be Viewed—Zoellner  
and Ancient Spirits.

Editor of *Mind and Matter*:

That Johann Carl Friedrich Zoellner, Professor of Physical Astronomy at Leipzig University has, so suddenly past away, must have filled the heart of every true Spiritualist with sorrow. Modern Spiritualism has lost in him the greatest, truest and most fearless champion in all Europe. From the time that he published the results of his scientific investigation of spiritual phenomena, through the American medium Dr. Henry Slade, he was compelled to battle against the most cruel and abusive criticisms and attacks of the materialistic literary world. This made me hesitate to publish a remarkable spirit communication, which was given to me for him through a medium of this city, (Chicago), as that would certainly have furnished a new weapon to his bitter antagonists to ridicule and slander him. But now I consider it to be my duty not to withhold it any longer from publication as an important spirit manifestation.

In the spring of 1880, I investigated the phenomenon of spirit materialization at Miss Jennie Schollenberger's seances, when I received the most convincing proofs of the truth of a life after death through spiritual manifestations by seeing, and conversing in German with and recognizing the spirits of my parents, sister, brother, uncle and aunt, who all passed away in Germany, and also the spirits of a business friend of mine of about twenty-five years of age, Mr. F. W. Thomas of Philadelphia, and a lady friend of Mrs. Dr. Blank, of St. Louis, Mo.

Miss Schollenberger showed me a book which she said was written through a medium, originally, in an unknown language, in which the writing looks like Chinese. Miss S. said she participated in the circle when it was written. She loaned me the book. On reading it I found it so highly remarkable and interesting, that I bought it from her for three dollars; and sometime afterwards she introduced me to the medium writer of the same, Mr. Leonard Herbert Nason. While talking with him about the original manuscript of the book, he at once spoke in a strange language, and after some convulsive motions with his hand, wrote a few lines in that tongue and gave them to me.

I kept them as a curious specimen of beautiful spirit writing in hieroglyphics. A few weeks thereafter, I was again reading the part of the book which treats of astronomy, when I was very sensibly impressed to send the book to Professor Zoellner. The next morning I went to see Mr. Nason, and asked him whether he knew anything about the astronomer Zoellner. He said, "No, I have never heard of him." I then told him how I had been impressed, and that I would send a copy of his book to Zoellner.

He at once began to gesticulate and speak in an eloquent manner the same strange language, walking at the same time to and fro across the room. Taking up a copy of the book referred to, he approached me saying: "If you will take the trouble, send him this copy." I accepted it thankfully and asked him if he would give me a specimen of the writing in that strange language to send to Prof. Zoellner with the book. Here he again spoke in the same eloquent manner, using the unknown tongue; and taking pencil and paper, he sat down at a table, and after considerable convulsive movements of his right hand, as if he was operating a telegraphic instrument, he wrote on commercial note paper, twelve pages in beautiful ancient characters, without interruption and with machine like rapidity and accuracy, closing with a flourish. Laying this writing aside, he remained a while still and motionless, and appeared to be listening to something. Then he took a single leaf of paper and wrote again some characters which proved to be a prescription and handed it to me, together with the other writing, and said, "Send this to the Professor and inform him that if he cannot get it translated, to send it to Dr. Cooper of Bellefontaine, Ohio. I asked, "Why do they give him that prescription?" He answered, "Perhaps he needs it."

While he was writing, I was with amazement looking at the performance. Mr. Nason most of the time was speaking in a solemn tone, just as if some one was dictating what he was writing; and once he made the remark to me, without stopping his writing: "They make me speak what I write—I never wrote in this language. You may talk with me about whatever you like—it does not disturb me at all in writing—for it is not the work of my brain." This I observed to be the fact; for while we conversed, his hand continued to write uninterruptedly, which showed that his hand was perfectly under control of the communicating intelligence from beginning to end, and all that was done was the work of that intelligence.

I took a photograph of the spirit communication thus received, for Prof. Zoellner, as I feared the original might be lost, and sent the latter with the book and an explanatory letter, under date of September 28th, 1880, by mail to him; also giving him a description of the results of my investigations of the phenomena that I witnessed at Miss Schollenberger's materializing seances.

On the first of October, 1880, I sent a photographic copy of the said communication and prescription to Dr. Cooper for translation, and also the few lines of writing in hieroglyphics which Mr. Nason had given to me previously at our first meeting. Under date of October 17th, 1880, Dr. Cooper sent me his translation of those three papers, with the request that I should make

copy of the translation for Prof. Zoellner, and keep it in my hands. The message and prescription for Zoellner read as follows:

"Brother—for brother we consider you, though you are still on the shady side of life—we come to offer a word of encouragement to you, who have (with a courage greater than that of a soldier on a battle field) taken hold of our work, and after satisfying yourself of its truthfulness and truth, given the scientifically educated the result of your investigations.

"We present you with this, a copy of our book, which, though far from perfect, we think you will find suggestive. Owing to difficulties which we found ourselves unable to surmount, typographical and other errors crept in, but these may, for the most part, be corrected by the reader.

"We wish particularly to call your attention to the astronomical portion of the book, for Astronomy, as now formulated, is almost wholly speculative, and we consider you the proper person to make use of the hints we have given to direct your investigations in the proper direction to prove, or disprove, as the case may be, our statements. For be it remembered we ask no one to believe, until fully satisfied in his own mind, that what we have given is the truth.

"All persons who love to search out the mysteries of Nature, are assisted by spirits who are working in the same direction, and you are no exception to this rule; for some of the astrologers of ancient Judea, Assyria, and Egypt, belong to the circle of wise immortals who, daily—yea, hourly—minister unto thee. In truth, some of them were with thy mother, to influence thy plastic brain before you were born; and after that event, when thy first feeble wail disturbed the air of the chamber wherein thy mother lay 'the wise men of the East,' were there to give the new-born babe a hearty welcome into life, and present it with gifts—not of gold and pearls, or frankincense and myrrh—but of wisdom, that they would develop as the child grew in strength; for they well knew that a time would come, in the world's history, when this child could be used by them to confound the many who, wise in their own conceit, would deny that man lived after the earth body, through age and disease, became unfit to sustain life.

"In investigating the manifestations of spirits, you bring to bear upon them a brain that your guides in spirit life have been patiently assisting you to develop; and they rejoice that you have performed the work they have given you to do, so well; and they bless you, promising with this blessing to open up for you new avenues of knowledge and fairer vistas of thought, which you will, in your own good time, clothe in words and give to the world for its education and to assist in its progress.

"Your world is as yet young in years—its brow is smooth and free from wrinkles—not a silver thread mars the dark beauty of its hair, yet it has grown old in superstition, and men who profess to know and do the will of God are daily trying to block the wheels of the chariot of progress; to blind the bright eyes of science, and cover the scientific discoveries of the present with the dusty mantle of the past, professing to believe that all the knowledge that the Infinite entrusted to his children was given to and through individuals who lived among a race at a time when civilization had as yet not obtained a foothold upon the soil they trod—at a time when barbarism was the rule, and civilization the exception—and the people have heretofore meekly bowed down to the priestly decree, believing they could not help themselves.

"The power of these men is departing from them—a few courageous souls have brushed the dust and cobwebs from their dusty creed; only to find them the work of men, not God; and, resulting from this knowledge, the spirit of investigation is abroad in the world, and the truth is being discovered in this. That the veil between this world and the next was not raised or pushed aside, that those who had passed beyond it might manifest their presence only for the benefit of people who have long since passed beyond it themselves; but, that when the law controlling these manifestations is understood, all mankind may be blessed with the positive knowledge of life, after so called death has met them by the way.

"You, oh, brother, have already performed a portion of the work assigned you, and it is well done—so well, indeed, that many a brother who has been groping his way through the dark labyrinth of Materialism, will, when he reads your book, see a light at a distance; dim and faint it may be at first, but it will encourage him to struggle on toward it, until the full effulgence of the light of knowledge bursts upon him.

"Go on then, brother, for your work has scarce commenced, and the breeding sky, the starry firmament, await your investigations, and the wise spirits, who, freed from the flesh ages ago, have stored up towers of knowledge, stand ready to assist you in giving it to the world, which is almost ready to receive it.

"Be then encouraged—go on with your investigations, and we will join the circle in blessing and assisting thee.

"THE HISTORICAL BAND."

The Prescription:—  
Thlapsus Bursa Past. Fld. Ex., 2 oz.  
Erythroxylon Coca, " 1 1/2 oz.  
Tr. Pulsatilla Prat., " 1/2 dm.  
Tr. Ignatis Amaro, qtt. xx.  
Syrup Simp., 6 oz.  
M.—One teaspoon 3 times per diem.

"We hand you this prescription which you will find good—particularly where the kidneys are not in normal condition, and the nervous system is weak from mental labor. It is a good general tonic, and may be given in cases of melancholy from indigestion or other causes. We have been near you, and thought there were times when you needed just such a prescription as this, which will, when you are physically exhausted, assist in restoring you to normal vigor without undue stimulation.

"THE BAND."

In reference to this prescription, I was informed through the medium translator, that it had been given by a medical band of spirits who control Dr. Nason independently of "The Historical Band." Dr. Nason told me that the medicine of the prescriptions they write through him has to be made up by a certain apothecary whom he was made to designate for that purpose. It is the circumstance of thus writing prescriptions that gave Nason the title of Doctor which he assumed. He is a mechanic and only of a meager common-school education.

As a peculiar instance of the fact that spirits do impress, and make one act accordingly, it shows obviously the occurrence of my personal connection with the said message for Prof. Zoellner, as will be perceived in the translation of the first few lines of character writing which I received through Dr. Nason, prior to the giving of the message to Zoellner, as already stated. This translation reads thus:

"Brother, we ask you to give a small portion of your time, and mayhap a little of your means in obtaining a translation of our communication to our good brother in the land of your birth. To pay you for this we will do what we can to bless you.

"THE ANCIENT BAND."

The original of this message I kept, as before mentioned, as a mere curiosity of ancient writing in hieroglyphics, of the meaning of which I was totally ignorant, not thinking that it was given to me for any particular purpose. So I was subsequently moved to do what it meant, that was, to give me a communication for Prof. Zoellner, and get a translation of it in the way above related. This translation in its original manuscript I sent to Zoellner on the 20th of October, 1880, and wrote him that I had paid three dollars for it, and asked him to send me the book he had published about his investigations of spiritual phenomena with the medium, Dr. Henry Slade; whereupon he sent me his book and a letter dated November 27th, 1880, in which he said:

"I thank you most obligingly for your so friendly and interesting letters with the accompanying book. In conformity with your desire, I send you the third volume of my 'Scientific Treatises.' I regret that my time does not permit me to enter into further details, as I am constantly engaged with publications, partly to keep off my opponents, partly to bring forth further evidences in maintaining my assertions."

And so it seems that he passed away without having given any further attention to what "The Historical Band," in their communication, asked him to do; and he will now see that it was a great mistake that he neglected to do so.

Sometime before receiving that letter, an interesting episode occurred which gave evidence that spirits do communicate among themselves. It is this: Mr. Nason called upon me on the 9th of November, 1880, inquiring whether I had not yet heard from Zoellner. I said, "No, though it is over the time in which I could have gotten an answer. I wish that the ancient spirits would give us some information about how Zoellner received their book and message, and what impression they made upon him." I had scarcely expressed this suggestion, than Nason became entranced, and they wrote an answer in characters, of which Dr. Cooper sent me, November 15, 1880, a translation which reads thus: "Brother—You ask how your friend across the water has received the book and message? We can only answer, with surprise, for he has not as yet had time to read, as to fully digest what has been sent him. It would be premature to give a fuller answer than the above, for if we did it would not be the whole truth. We can say this much, however, that his grand analytical and enlightened mind will be led into the right path, in due season, by his own spirit guides, with whom we are now about to open communication. You will no doubt hear from him before long.

"THE BAND."

Their reply to my question is fully corroborated by Zoellner in his reply to me, subsequently received.

The remarkable book, of which I first spoke, contains about four hundred pages, and is entitled, "History of the Prehistoric Ages: written (in characters) by the Ancient Historic Band of Spirits, through the hand of Leonard Herbert Nason, of Chicago, Ill., and translated by James Cooper, M. D., of Bellefontaine, Ohio." In its preface (pp. vi and ix) the spirit authors say: "Six bands of spirits, all above and beyond us, have been formed and connected with us, and the higher band will communicate with the band next beneath it—that with the next—and so on, in regular order until it comes to us, when we will communicate it through the hand of our medium to earth's children.

"We (the band) are composed of twenty-four individuals, representatives of the past, the eldest of whom lived forty-six thousand years ago, and the youngest three thousand. Consequently when we give you what we receive from the higher bands, we will, individually be able to give, of our

own knowledge, much information regarding the changes in configuration of the land; the rise and fall of nations and their advance in civilization, the arts, science, etc., up to your historic period; commencing at a time in the history of India, when Lauka (Ceylon,) was part of the main continent of Asia, and tracing step by step earth's changes, until we find Egypt in all her glory—when the sands of the Lybian desert had not, as yet, greatly encroached upon the fertile valley of the Nile.

"Those who were there will be able to tell of the wonderful cave temples of India, and of great cities, now buried so deep by the accumulations of time that scarce a projecting stone can be found to mark the place upon which they stood; but an inhabitant of one of these cities will, as it were, arise, and shaking from his mantle the dust of ages, tell of its wealth, its grandeur, and its inhabitants.

"We will be able to trace religious ideas from their birth, and show how, modified to suit the times, they make the religious dogmas, forms, rites and ceremonies of the present day; for much that is now considered holy is but rehabilitated superstition of the past."

It is strange, indeed, that scientists have failed, up to this time, to earnestly criticize this wonderful work, and prove or disprove the knowledge presented therein as facts; and that they have not thoroughly investigated the origin of the writing of the same whether it is true as represented, or whether it is false. In either way they would have accomplished a grand work for the enlightenment of all mankind. Will they still hesitate to do so now.

BERNHARD KIHLOH.

488 Milwaukee St., Chicago, Ill., May 5, 1882.

Lily Dale Camp Meeting.

The Sixth Annual Camp-meeting at Lily Dale Cassadaga Lake, N. Y., will commence on Saturday, June 17th, 1882, and close Sunday July 9th.

The following speakers are engaged: Mrs. E. C. Woodruff of South Haven, Mich.; Judge McCormick, of Franklin, Pa.; J. Wm. Fletcher of Boston, Mass.; Mrs. Sarah A. Byrnes of East Boston, Mass.; Jennie Rhind of Boston, Mass.; Geo. W. Taylor, of Lawton Station, N. Y., and Lyman C. Howe of Fredonia, N. Y.; Sojourner Truth, whose fame is world wide, is expected. She is aged 106 years and is Nature's own orator, formerly a slave, and one who has done much good work for the oppressed. An author and inspirational speaker, wholly uneducated but brimming with wit humor and good sense and is not the least among the attractions that are offered.

Among the mediums engaged are Mrs. Mary Andrews of Moravia, N. Y., the first full form materializing medium ever developed, and one of the best, and whose genuineness cannot be questioned. Mrs. Carrie E. S. Twing, who is equally noted in her line of writing and test mediumship, also Mrs. Maria Ramsdell, medical clairvoyant of Laona, N. Y., and Miss Lucie Huntington, writing medium of Randolph, N. Y., and others are expected.

These grounds have many attractions, and the meetings have been remarkable for the spiritual life and harmony that pervade the atmosphere, and bless all who come within its influence. The new speakers are widely known for their remarkable gifts. Mr. Fletcher is a fine clairvoyant and test medium, gives public tests from the platform.

Reduced rates on the Dunkirk and Alleghany Valley Railroad, which runs past the ground. Passengers on the Erie and Lake Shore Railroad, change at Dunkirk. Those on the Atlantic and Great Western, change at the junction, 3 miles east of Jamestown, and go north to Lily Dale, via the D. and A. Railroad.

Board on the grounds \$1.00 per day. One lecture each day during the week. Admission to grounds 10 cents. Sundays two lectures, admission 15 cents.

THEO. C. ALDEN.

Cassadaga, May 6th, 1882.

Statuolence.

Editor of *Mind and Matter*:

DEAR BRO.—Few people know how great a boon in life they are ignorant of, by not having a knowledge of the great science of statuolence, as taught by the venerable sage of Lancaster, Pa. A few days spent with our estimable brother, Dr. W. B. Fahnestock, would convince any one of this fact, it seems to me, and I believe it the duty of every advanced thinker to investigate it. It is through the efforts of such men that we advance and progress in life and are made wiser and better men and women, and are enabled to transmit to our posterity that which will make them better fitted to enjoy life and overcome the ills that flesh is heir to. A few days spent with this venerable sage has taught me that which money could not buy. Respectfully,

F. F. TABER, M. D.

Philadelphia, Pa., May 5, 1882.

Notice.—Information Wanted:

If George W. Duren, who left Lowell, Mass., for California, about 18 years since, is any where about these parts, his only sister, Mrs. Sarah Taylor, (formerly Sarah Duren,) is very desirous of finding him or hearing from him. Any person who can give any information as to his present whereabouts will confer a great favor and be suitably rewarded. Address,

MRS. SARAH TAYLOR,  
Barneston, Chester Co., Pa.



## A Woman's Thanks.

Editor of Mind and Matter:

Will you allow a woman, through the columns of your paper, to express her thanks to one of your correspondents who has therein expressed some noble sentiments in regard to woman, and the future that is opening before her? When I hear a man speak kindly and encouragingly of the cause in which is involved the rights and liberties of woman, as well as of the entire human race, I rejoice, and set it down as a fact that such a man is beyond the average in growth toward true manhood.

Bro. Drake, go on, you are right, and whenever you can do a kindly deed or speak a kindly word for the much oppressed and enslaved of the race, fear not to champion the cause; for in the freedom and emancipation of woman will come greater freedom to man, and it will in time return to you a golden harvest. Remember that women have a double warfare to wage. She must fight for her rights as a woman, with the only power at her command, moral courage, if not heroism. If she lacks this, where is her power to rise? She cannot appeal to the ballot as a power in her behalf, except as she can reach it through the exercise of it by man, and if men are not susceptible to her influence, and interested in her good, where, oh! where, is her redemption? The money power is in the hands of man—held and controlled by him.

We must therefore enlist, if possible, our brother man in our behalf; if not, we will be forced by spirit power to take an independent step. As Spiritualists and mediums, it seems sometimes that we have a constant and never-ending battle to fight. Our seeming persistence in holding our position, is not to appear to be persistent, nor to manifest pluck, but in it is involved a principle and duty that many will not understand, not because they are not capable of doing so, but because their minds have not been exercised in that direction.

Since I have attended the Conferences, they have been almost exclusively masculine in their expressions, and women here, as elsewhere, have seemed almost nonentities. So you need not wonder if we, in our efforts to establish ourselves, and hold our own as women, felt that it was quite an achievement to be able to stand, and to hope that we may ere long be able to walk.

S. W. GOODALE.

## THE CINCINNATI MIRACLE.

NARRATED BY JUDGE CARTER.

I am going to set things down actually and precisely as they occurred, without even embellishment of language, for the facts which I shall narrate are sufficiently intensely interesting, marvelous and miraculous to need no other addition or adornment, and all readers will readily perceive that they are the fullest justification for heading this article as it is by the announcement of the Cincinnati Miracle. It cannot be doubted that the phenomena are of the most extraordinary character, so much so that perhaps few persons will give credit to the narration. Be that as it may, I am engaged in promulgating *pro bono publico*, and testifying to remarkable phenomenal facts, occurring in this day and generation right among us and before us, and that too in my humble office, a law business place, where of all places it could not ever be dreamed that such phenomena would occur, unless a law office can well be taken for a place where the spirits mostly do congregate, as the merchants once did upon the Rialto. Whatever may be thought of it, the wonderful, miraculous phenomena did occur in my office in the broadest light of the open day, and I am willing to affirm or to testify to the facts as I shall now narrate them under oath, before any court of justice or any official, in any place. "Magna est veritas et prevalebit."

In the afternoon of Monday, the 17th day of April, 1882, Mr. Jesse Shepard, the extraordinarily versatile medium, celebrated all over the world for his occult gifts and powers, came to my office as has been his daily custom for the last month past, and seating himself in a chair near me at my desk, began to converse about the beautiful electric condition of the atmosphere. It was one of the clearest and cleanest lighted days I ever experienced. The air was full of vigor and life-giving electricity. The grandest display of the aurora borealis had taken place the night before, and had rendered the atmosphere most pure and invigorating; and the spirit guides of Jesse took particular notice of this fact, and said that the glorious brightness of the day was occasioned by the northern exhibition of the preceding Sunday night—that the air was full of life-giving and life-sustaining electricity and magnetism, and that it was a day to be recorded and remembered. We talked together on this topic for some time, when Jesse turned around in his place and took a book from its place among a row of books on the window sill and began to look into it, and, in a semi-trance condition, commented upon its contents. The book was a large octavo volume—the "Basic Outlines of Universology," by Stephen Pearl Andrews. He read a sentence or two, and we conversed intelligently and appreciatingly about the subject matter for some time, when all of a sudden, in the deepest trance condition, Jesse arose from his chair, with book in hand open before him, and standing erect in his tall form, said, "Throw away the book," and immediately dashed the book with much force upon the carpeted floor of my office—the book closing its covers and lying flat before him. I was much surprised by this unusual and anomalous performance, and I greatly wondered what was coming next, and closely watched my friend Jesse in his now complete trance condition, somewhat in awe.

He stood for a while, seemingly contemplating, when all at once he suddenly moved toward my sofa, on the west side of my office, and there stood up in his full length, with eyes kindly glaring upon me sitting in my chair still at my desk. He looked at me for some length of time, when he proclaimed, with extended right arm and open hand, as if commanding me: "Come here—take hold of both of the hands of the medium with both of your hands—take hold *crosswise*, both of you!" We did so. "Now sit upon the sofa, with both of your faces toward the wall, turned away from that desk, and with your eyes look upon the figures upon the wall paper, and do not take them off until you are told." We obeyed—we with crossed hands, closed together, meekly sat in silence upon the sofa, with our faces and eyes to the wall, looking at the paper figures for the space of about five minutes. "Turn not your eyes toward the desk," was a repeated command. We did not need it, for we were now very humble and submissive, like lambs at the slaughter, and we sat

patiently. At last said the spirit to me: "Arise, go to your desk; the book—the book," and pointing to the file of law books, dictionaries, etc., covering the top of my desk. I ventured to get up and pick up the Universology book upon the floor. The spirit exclaimed, "No, no, no—not that book on the floor, but the book *there*," pointing still to the row of books on the top of my desk. I turned around, and asked, "Here?" with my hand to the top of desk. "Yes, yes," quickly responded the spirit, through Jesse, "the book—the book—the book." I said: "Why, there is no book of great consequence there; there are nothing but law books, statute books, and English, Greek and Latin dictionaries, etc.; there is nothing in any of them for the spirits to point out or direct me too." For I now surmised and thought that the spirit was going to have me open a book to some page or passage of wisdom for me to read and consider, as spirits sometimes have done with me. So I took from the desk several of the books. I first took a Greek lexicon, and opening it, brought it over to Jesse. "No, no, no," said the spirit. I then exchanged the Greek for the Latin lexicon, and brought it over, with open pages. "No, no, no," loudly exclaimed the spirit, "the large book—the big book—get it—get it—and open! open! open!!!" By this time I began to feel quite singular and curious, and a little fearful. The scene at once struck me as an incantation scene, in which I was to figure as the victim.

Here I was—Doctor Faustus with Mephistopheles—Macbeth with the witches—Saul with the woman of Endor—the Black Crook with Zameel—in the limited, closed confines of my office—and I felt so; and, lamb-like, I instinctively now obeyed whatever the commanding and overpowering and overwhelming spirit said. I almost quaked with mingled feelings of fear and forfeiture. "What?" exclaimed I, "what big book?" pointing to the big one on the floor, for this decidedly had the most wisdom in it, I thought. "No, no, no," again responded the spirit, "the big book *there*—*there*," pointing to the top of the desk, and loudly emphasizing "there." I went to, and reached again upon the desk top, and took hold of the Ohio penal statutes—thinking perhaps the spirits, in these days of curious legislation, might desire to point me out some very obnoxious and disagreeable laws upon the statute pages, for the purpose of suggesting repeal, reform, and regeneration. "These books—these books?" asked I, with my hands upon them. "No, no, no," persisted the commands, "the big book—the big book!" Webster's Unabridged Dictionary was the largest book on the desk top, and it proved to be the big book so much talked of, and commanded, and wanted, and needed. I placed my hand upon it, wondering, and fearfully wondering, and asked, "Is this—the book—you want?" The reply was immediate and sudden: "It is the book—take it down—bring it, and open!" I took it down and brought it before Jesse, and said I, "Why, this is nothing but Webster's Dictionary—nothing but words and definitions—unless there is something in the rear paging, where there are Latin and French phrases and sayings, and those of other languages, and the like;" and I proceeded to open these last pages and examine. "No, no, no, no," insisted the command of the spirit, "shut the book, and sit down and open—open—open!!—sit down and open!!!" (looking at the wall).

I, of course, fearfully closed the dictionary, and, as commanded, with it in my hands, and placing it upon my lap, I sat down in my chair before my desk, and looked steadfastly at the erect, tall, commanding figure of Jesse Shepard, still by the sofa. He looked singularly abnormal and anomalous—his eyes gleaming and glaring upon me; and as I was seated and quakingly prepared, he exclaimed, "Now open!" I opened the book in the beginning, and rested. Again he said, "Shut the book." I did so. "And now open—open!!" stretching out his long arm and extended hand over me. Again, I opened a few pages beyond, and stopped. Again, with extended arm, and striking it over and down, and spread out hand, as if to magnetize me, he exclaimed more loudly than before,—"Shut the book and open—open—open!!!" At the loud word of overpowering dictation, I first shut the book, and then opened in the middle of the dictionary, and rested upon nothing but printed words and definitions, and waited for what was next. It was but a brief time, when the spirit, through the medium, rising still higher to the emergency and exigency of the important and exciting moment, raised his arm and hand clear aloft, and bringing it down, over my head—hand stretched out and fingers extended—he, in loudest tones of dictation and command, exclaimed,—"Shut again the book, and, open! open!! open!!!"

I shut the dictionary once more—the book in my lap—and getting near the end pages, in the letter V, about the 1220th page, I opened it wide, and the spirit called out, "Stop!" I should have stopped now without the word of command, for, on turning up the pages, I looked in complete amazement and daze at a large half sheet of clean and soft white paper, neatly and closely folded; and just as I saw it, a part of it flared up curiously and miraculously, as if struck by the wind, and disclosed to me large letters and words in writing in pencil upon it. The paper looked new and fresh, and looked and felt moistened or damp, and the writing was clear and fresh and bright, as if just newly done, without bléish or clouded by the least rubbing. "My God," said I, "what is this?" In response, the medium said, "Take up book and read," and the medium, still in trance, sat down upon the sofa. I took out the fresh and damp paper and felt and looked at it. It was a piece of white soft paper, about eighteen inches long and twelve wide, and on its face, in large and complete chirography, covering the whole face, was the most antique Greek words and sentences, and the most ancient Latin words and sentences. I, confounded, and absolutely amazed and dazed, was overcome and completely silent for a long time. I had nothing to say or do. I was overpowered—overwhelmed by the incantation through which I had just gone, and discovering and seeing the marvelous and most important results. It was a scene outwitting anything I ever heard, saw or dreamed of in the whole career of my thirty-four years' spirit and spiritualistic experience, and clear beyond any occurrences in the whole course of my somewhat spiritual, eventful life. It was a miracle equal to, if not surpassing anything recorded in the Old and New Testaments or anywhere, and taking place in my office right before my very eyes!

Here is a *fac simile* of the result of this Cincinnati miracle, in chirography and proportions, as near as I can get it. The original I will keep and ever preserve—in frame—for posterity.

This cut is one half the size of the original.

Ἰσὺν φά'δεα πολλὰ  
λ' ἐγὰν ἐτίμωσιν  
Ἰδαμ δ' ἐν τῇ ὁμοίᾳ,  
αλ' ἡ δ' εἰς ἀνδρὶ σαδαι.  
Dibene fecerunt, in opus  
me quodque perfilli  
Fingerunt quini, raro et  
perpauca loquuntis.  
Quid est Sapientiae?  
Simpus idem velle atque  
idem velle  
Σύμψ' ἔλθ' ἔδασ' ἐσι  
βελτίων Χθ' ἔνθ'  
Ἰνᾶ καὶ δα διαφύγων  
δοι γ' ἔνθ'.  
Non habes divinis nunciis Marsam augurum,  
Non vincentis crucibus, non de cetero astrologos,  
Non divinos scriptores, non infantes  
Non enim sentit ut aut scientis, aut ante  
divinas  
Sed apertissimas vates, infantesque  
pariter,  
Aut insens, aut insani, aut quibus  
egestas infans.  
Qui sui questus causa fictis suscitant sententias,  
Qui sibi, sumitis non aspiunt, alteri monstrant—  
quibus divinitus pollicentur, ab eis drachmas  
De divinis diducunt drachmas  
reddant castra.

A while after the final performance and while I was closely engaged in making out the most antique Greek words and sentences, Jesse gradually awoke from his trance condition, and coming somewhat to himself he exclaimed "Where am I, what has been doing?" "Why, Jesse," said I, "we have had a most wonderful miracle performed." "What in the world is it?" said he, "and what are you doing with that big book, and paper in your hand?" I answered and told the whole story as best I could, and on his request showed him the paper, and the Greek and Latin writing. He leaped up in astonishment and amazement, and sat down again on the sofa, not only apparently, but actually completely amazed and dazed, as I had been and still was.

We both remained perfectly silent and dazingly contemplative for a great length of time, when at last Jesse broke the suppressing and oppressive silence by asking what it all meant? "We will find out, Jesse," I replied. "What, is that Greek and Latin as you say it is?" said he to me. I said "I will try to read it as it is written," but I found a most difficult task in making out the Greek words, for as it will be observed by scholars from the fac-simile presented, the Greek words are in the most ancient and antique Greek character writing and not at all according to the later method and manner of writing Greek.

Many of the syllables are written in what the grammarians have called *ligatures*, that is, two or several letters written by singular metamorphosis into one, and presenting curious anomalous figures. But by dint of perseverance I finally made out to make the Greek letters and words, which are as follows in English text:

Idonen pseudæa polla legein etimonio omoia.  
Idomen d'euta thelomen alathæa muthusathai.

The English of which is:  
"We observe that there are many false things to read which are like truth, but for our part notwithstanding, we know that we desire always to declare the truth or true things."

The other Greek important sentence in English text is as follows:

Sumboulos oudeis esti beltion chronou gnomia eu diaphoron poition.

Which rendered into English is:

"It is the deliberate judgment of all the numerous poets, that there is no counsellor better than experience."

Now for the Latin sentences. The first one translated into English is:

"The Gods have so planned it out with me that whatever is of a weak or defective mentality, it is cured by speaking rarely, and saying very few things."

The next is:

"What is wisdom? It is always being the same whether you are willing or unwilling, that is equanimity."

The next Latin lines or verses contain a sharp and denouncing complete satire, which in its wit and pungency, is most difficult to translate, and especially to render into English. This rendering is somewhat literal:

"I care not a straw for the Marsan augur, nor the prophets, nor the astrologers from the circus, nor the Ischaian conjecturers, nor the interpreters of dreams; for they are not of science or the divine art, but they are superstitious little prophets and impertinent fortune tellers. They are either wholly ignorant or insane, or of those whom poverty commands, who talk whole sentences glibly for gain to themselves in the cause of lying, who cannot at all show a narrow way to themselves, while they attempt to demonstrate a broad way to another; and they promise great riches to those from whom they ask and take a pickayune. From all their manifold riches they absolutely deduct a pickayune and render back all the rest."

It will be observed that in the meaning and sentiments of those lines, there is conveyed the

most biting sarcasm, and the most cutting denunciation of these gibbering, garrulous and gallinaceous mediums who make their living, their pickayune bread and butter, by gossiping, catering and pandering to their deceived customers and patrons; and for all such *harlots*, the author does not care a straw.

If we had time, we might translate the classical Latin lines into classical English versification, but it is much doubted, that the piquancy and pungency of the Latin meaning could be translated into, or rendered by any other language than this old piquant and pungent Latin. Any Latin scholar who sees those lines of this miracle, will say, as I know, that they are of the most choice antique Roman Latin, in words and sentiment and style. Now, Jesse Shepard in his normal condition, in himself, and by himself, does not know anything of the Latin or Greek languages, and he certainly could never have written those Greek and Latin words and sentences. As for the Greek, Jesse knows not a letter, nor the name of a letter, and these Greek words and letters put down in black and white by the spirit so marvelously, are emphatically "all Greek to him."

Another thing I am quite sure of, I had no hand in writing those Greek and Latin words, and I don't know where the white paper came from or the pencil with which the words and letters must have been written; but I do know that there was nothing of the kind in the shut leaves of that dictionary when I first took it into my hands and held it, and this spirit must have put them,—paper and pencil words—between the latter pages of that dictionary, when I had it and was holding it in my hands during the remarkable incantation scene, which was so visibly enacted. They afterwards said they did, and I believed them.

The fact is plainly this, and there is no other account probable or possible to give of this refined and exquisite spirit venture and accomplishment, than that it was the admirable and miraculous work of the spirits through their medium instrument Jesse Shepard. By what methods or in what manner it was done, invisible as it was—yet before my very eyes—will perhaps be resolved and solved for us, when we get into the realms of the spirit world, and never before. One thing I do now know that the thing was done; the miracle was performed just as I have detailed it, recounting the visible things that I saw with my eyes, and the other things I heard with my ears, and felt with my sense of touch, and I am sure I tasted or smelt no brimstone, and my senses were not at all fumigated, clouded nor benumbed with *mephitic* vapors, but I was all myself, and I endured the incantation I think, nobly.

My office was lit up with the light of the living day, the northern light pouring in through the large northern windows, and in this great and important particular, this extraordinary and unique incantation differed from any and all others which have ever been recorded or heard of. From scripture, history, tradition and poetry, we learn that all other incantation scenes have been done where darkness brooded or prevailed. But here was the broadest daylight, the clearest and calmest day of purest light experienced this season, and yet this wondrous, amazing marvel was done. All such events heretofore have been surprises, this was a surprise above and beyond any thing read of, heard of, thought of, or dreamed of. It was an extraordinary and an extravagant surprise! a surprise of all surprises!

Jessie and I have since conversed with the spirits about this miracle. We have been informed by what spirits the Greek and Latin sentences were written, and how many, (a very great number) were concerned in executing the miracle. But we are advised to reveal no names or other matters. I can only say that the writer of the Greek was an antique Grecian lady, whose later reputation was that of an extraordinary sorceress, and



she was chief actress in the office miracle—and the Latin sentences were the product in pencil of a great Roman philosopher and moralist, who lived and died in Rome, and that the miracle itself could not have been performed or executed on any other than just such an electric and magnetic day as they found Monday, April 17th, to be, after the previous night's grand and glorious display of the wonderful aurora borealis. Being commanded, I am obliged to say, "The rest is silence."  
Cincinnati, O., April 20th, 1882.

## EDITORIAL BRIEFS.

J. H. Burnham is speaking before the Liberal League of Pittsburgh during May, and can be addressed in care of Geo. D. Carpenter, Neville avenue, Mt. Washington, Pittsburgh, Pa.

REMEMBER the Children's Progressive Lyceum at Thompson Street Church, (Second Association of Spiritualists of Philadelphia) between Front street and Frankford Road, every Sunday afternoon at 1 o'clock. Conference and circle combined at 3 o'clock. All are invited.

A ROTHERMEL informs us that he will be in Philadelphia very soon, and would be pleased to make arrangements for some private seances in and about the city for a short time. Any letters of inquiry can be addressed to him, care of MIND AND MATTER office, 713 Sanson Street, Philadelphia, Pa.

JESSE SHEPARD, the medium through whose organism such wonderful manifestations have been taking place in Cincinnati, Ohio, has gone to Louisville, Ky. All letters can be addressed to him in care of A. S. Byington, 216 West Market street, Louisville, Ky.

Owing to circumstances which we could not prevent, the book of ancient communications, "Truth Revealed," will not be published as advertised by us. The frequent remittances of money and postal orders for the book to return which causes us considerable expense, is undesirable, and we therefore that all persons will refrain from sending money orders or other remittances to us for the book.

L. K. COONLEY, M. D. writes us from Lawrence, Mass., that it is the intention of himself and wife to remain there for some months to come. They are engaged as clairvoyant, magnetic and medical mediums, and inform us that their business is improving. Mr. Coonley says, that he has personally known Mr. and Mrs. Robert I. Hull for over twenty years, and never heard a word touching their truth and honor, except the ravings of these "Rara avis," who claim to know so much about that of which they have not yet learned the first three letters of the spiritual alphabet.

SPIRITUALIST REUNION.—The Spiritualists of Central New York will hold their fifth annual reunion in Deansville, N. Y., on Saturday and Sunday, June 3d and 4th, beginning on Saturday at 2 p. m., and closing Sunday evening. J. Frank Baxter, of Boston, the test medium, singer and speaker, is engaged, and other good speakers will be secured. The friends here will care for all they can. Good hotel accommodations at reduced prices. Come one—come all! and have an old time hand shaking. By order of the Committee:

SETH W. PECK, Chm' in Com.  
Deansville, N. Y., May 9, 1882.

We invite the special attention of our readers to the highly interesting contents of the present number of our paper, which are of themselves worth the price of a year's subscription to MIND AND MATTER; but we invite special attention to the invaluable articles from the pen of Judge Carter and Mr. Kihlholtz. We think we do not detract in the least from the value of Judge Carter's contribution to Spiritualistic facts, when we question the miraculous claims he sets up for the occurrence which he so graphically describes. It seems to us that it was nothing more than the manifestation of unusual power on the part of spirits, and of ancient spirits particularly, to manifest themselves to us modern mortal inhabitants of earth. View both the articles, especially mentioned, in any light we may, and they are of great importance, as illustrating what may be looked for when the work of the spirit world is unobstructed by the selfishness, falsehood and ambition of mortals, who think to make Spiritualism a pack horse to carry them along in their scramble to dominate their fellow men.

We have received the prospectus of the Niantic Camp-meeting for 1882, which we have not room to publish in full. The prospectus sets forth the merits of the location and appointments, and also gives the names of the officers and the various committees. President, E. R. Whiting, of New Haven, Ct.; Vice Presidents, Mrs. F. A. H. Loomis, of Meriden, Ct., and A. T. Robinson, of Bristol, Ct.; Treasurer, James E. Hayden, of Willimantic, Ct.; and D. A. Lyman, of Willimantic, Secretary. They report a capital of \$8,000, all paid in. The camp is situated on the Niantic river, about one mile from the open waters of Long Island Sound, and contains about 40 acres. Over 400 lots 25x50 have been laid out, and 200 are leased. Many of the remaining lots are very desirable, and will be offered for selection upon the grounds on Wednesday, May 17, at 1 o'clock, P. M.; after which date, parties desiring lots can obtain them by applying to the committee on the grounds. The grounds will be open on and after June 12th, and public speaking will commence on Sunday, June 14th, and continue till August 20th. Any information

will be cheerfully given on application, by D. A. Lyman, Secretary, Willimantic, Ct.

EASTERN MICHIGAN CAMP MEETING.—A Spiritual and Liberal Camp-meeting, to continue six days, will be held on Orion Park Island, commencing on Tuesday, June 13, 1882, and closing on Sunday June 18. The meeting will be held under the authority of the committee on district work, of which J. H. Burnham is chairman, appointed by the Executive Board of the State Association, and it is expected that a District Association will be organized during the meeting as part of the State work. Orion Lake is situated forty miles north of Detroit, on the Detroit and Bay City railroad, and is one of the most delightful places in the State. The lake covers some sixteen hundred acres of land, and encloses several islands. Both the islands and the mainland are high and dry, with dry sandy or gravelly beach. The meeting will be held on Orion Island, some seven acres in extent, and shaded by a fine growth of young oaks. It is approached by bridge from the mainland, and by boat. There are upon the island a large dining and dancing hall, speakers' stand, seating, and other conveniences. Visitors who do not bring tents can find lodgings in the village at reasonable rates. Charles E. Watkins, the well known test medium, is engaged to attend the meeting. Further announcement will be made in a few days. S. B. McCracken, Manager, Detroit; Corresponding Secretaries, Miss J. R. Lane, Detroit, Mrs. Lucie E. Owen, Lapeer.

Passed to the Higher Life.—A Patriarch in Spiritualism.

From Norwich, N. Y., March 10th, 1882, our friend and brother, Asa Smith. His transition was quiet and peaceful at the age of sixty-seven years. Our brother was an ardent Spiritualist for many years. He investigated the phenomena that took place at the home of the Fox family at Hydesville, N. Y., and ever afterward advocated the glorious truth of Modern Spiritualism. He was President of our Society in Norwich, and was always ready to lend a helping hand in the cause of truth and right. He was possessed of a kind, genial, buoyant spirit and always looked on the bright side of things (or at least seemed to do so). You could not meet and shake him by the hand without feeling a flow of generous magnetism in the greeting that made you feel better for the meeting.

Some three or four months before his ascension his lower limbs were paralyzed, from which he never recovered. He left a wife and three children, all of whom are Spiritualists. An older brother survives him who has the same assurance of the life to come. He had two brothers who preceded him to spirit-life, one of them, T. J. Smith lectured for the cause of Spiritualism some years before he passed to spirit-life. He also leaves three sisters, all of whom are strong Spiritualists and mediums, through one of whom the departed friend and brother has manifested himself, to the satisfaction and comfort of his relatives and friends, and expresses himself very much pleased with the change he has experienced. He was a great sufferer, but now all is well with him—no more sickness nor pain—but life—eternal life.  
A. D. NEWMAN.

## KIND WORDS.

G. D. Dickerson, Hartford, Conn., in renewing subscription, says: "I must have MIND AND MATTER. Yours for truth and justice."

Mrs. J. A. Taylor, Berlin Heights, Ohio, writes: "I inclose in this letter two dollars, to renew my subscription to your most excellent paper for another year."

James J. Wheeler, Iowa, in renewing his subscription, says: "I cordially encourage you to continue in your exposure of hypocrites and those who have more regard for popularity than they have for truth."

Joseph H. Worden, Columbia City, Ind., writes: "I like your paper very much, for it is the only paper that defends mediums as they should be defended. I shall always be thankful when I receive a copy of MIND AND MATTER. Yours for right and truth."

Robert Wickersham, Wilmington, Ohio, writes: "Dear Brother—I believe my time is about out for which I paid, and I herewith send you a post-office order for two dollars, for another year, as I cannot do without it. You will gain the day if you continue to put in the licks you have been doing."

L. A. Reeves, Azusa, Los Angeles County, Cal., writes: "Bro. Roberts.—Please find enclosed two dollars for renewal, and accept thanks for sending the paper after the expiration of the time for which I had subscribed. I do not want to do without your paper. I like the communications as well as other matter it contains. Spiritualists are scarce here—Orthodox and Materialists making up our community. Presson, Bro. Roberts, and victory will be yours. Ever for truth."

J. Overton, Arkadelphia, Arkansas says: "I cannot well do without MIND AND MATTER, because I think it contains the truth, and if I know myself, it has always been my nature to love the truth, so you will please find post office order for two dollars. Brother Roberts, you are the right man in the right place, continue to beat back the enemies of truth and progress as you have so long and ably done, and the good you do will be to you a pleasing memory. May heaven and the angels bless and protect you. Yours for truth and progress now and ever."

G. G. W. Van Horn, Terre Haute, Ind., in renewing his subscription, says: "I think of locating here indefinitely, as friends assure me of a good field, there being no located healer in Terre Haute. I will investigate the phenomena taking place through the materializing mediums, Mrs. Stewart and Mrs. Hurst, who are kept actively engaged with their gifts in demonstrating the truth of spirit return. Hoping for the success of your outspoken journal, for the defence of persecuted mediums and magnetic healers throughout the land, I remain, as ever, a friend to the cause of truth and justice."

Mrs. Frances Pettengill, Concord, N. H., writes: "The first time I wrote to you for MIND AND MATTER, I think I told you to consider me a life subscriber and I have not changed my mind as yet. Your paper of April 8th, is before me now and the best paper I have received. The editorial is grand; it speaks my mind in full and is worth the price of the paper. \* \* \* I believe in a supreme power that governs all things and as long as you are brave and continue to stand up for justice and truth, I will be one that will stand by you, with the best wishes for your health and true happiness."

## A Card.

Having located for five or six weeks at 1208 Mount Vernon Street, I should be pleased to have all honest investigators call upon me who wish to receive what truths and light they can receive through my mediumship. My office hours will be from 9 A. M. to 1 P. M. and from 2 to 5 P. M., Sunday excepted. Persons wishing to engage me for private seances in the evenings, must make a written or personal application. I do not expect to be in this city over two months at farthest. Fee \$1.00 per hour. Spiritual and physical diagnosis given with every psychometric reading.

WILLIAM DRAKE.

Psychometer and Seer.

Philada., Pa., May 2, 1882.

## Spirit Remedies.

PORTAGE CITY, Wis., April 12, 1882.

Editor of Mind and Matter:

DEAR FRIEND:—My spirit guides have given me two recipes for the cure of kidney complaints and catarrh, which I will send to any address for seventy-five cents and one 3-cent stamp. Also, any one who will subscribe through me for MIND AND MATTER for one year, I will send them free.

Yours truly,  
FRANK T. RIPLEY,  
Portage City, Wis.

Men and Ladies Wanted. See Curran's advertisement.

## Special Notices.

SEALED LETTERS ANSWERED and our magazine one year for \$2.50 in advance. Address "The Progressive Age, Atlanta, Ga."

Mrs. Lizzie S. Green, clairvoyant, trance and materializing medium, 309 Longworth Street, Cincinnati, Ohio.

Dr. H. M. Richards, Magnetic Physician and Healer. Consultation free. 19 West Ohio Street, Indianapolis, Ind.

Dr. B. F. BROWN, Lewiston, Me., keeps MIND AND MATTER and The Banner of Light always on file at his office for the benefit of strangers.

MR. FRANK T. RIPLEY, notifies his friends that his address, hereafter will be Horicon, Wisconsin, care of W. H. Thompson.

The Spiritual Offering is kept on sale at MIND AND MATTER office. Five cents per copy. Subscriptions taken at \$1.00 per year.

We are in receipt of various letters speaking in the highest terms of the psychometric powers of Miss Mattie Lee of Vernon, Vermont.

Dr. J. H. RHODES, 505½ North Eighth Street, Philadelphia, Penna., would call special attention to his advertisement of medicated and magnetized remedies.

WANTED.—To correspond with some medical medium or liberal physician, either male or female. Object, mutual co-operation in business. Address, Dr. Wheelock, Berville, Mich.

The Iconoclast is on sale at the office of MIND AND MATTER, at five cents a copy. We will also take subscriptions for the same at \$1.50 per year. Sample copies on application.

MR. P. A. FIELD, is authorized to take subscriptions for MIND AND MATTER, and receipt for the same, at any place that he may visit throughout the Western States.

JAMES A. BLISS and Ralph J. Shear are holding materializing seances in Boston. Engagements for private developing circles within 20 miles of Boston, can be made by addressing them at 73 Hanover St., Boston, Mass.

The Spiritualists of Lockport, N. Y., will hold a two days meeting Saturday and Sunday, May 13th and 14th. O. P. Kellogg, Geo. W. Taylor, and other speakers will be present.

J. G. MURRAY, Sec.

THE ILLINOIS STATE LIBERAL LEAGUE CONVENTION.—The first annual convention of the State Liberal League of Illinois, will be held in Maencher Hall, in the city of Bloomington, Ill., on Saturday and Sunday, June 3d and 4th, 1882.

W. L. JACK, M. D., of Haverhill, Mass., informs us that he expects soon to visit Greenfield, Holyoke and Springfield, Mass., and Hartford, Bridgeport and New Haven, Conn. His present address is 60 Merrimack St., Haverhill, Mass. See advertisement.

CORRESPONDENTS and subscribers will please be particular to give the name of their State. The post mark is often illegible, and as there are many towns of like name in all parts of the United States, we are frequently at a loss to know where letters come from.

A SPIRITUALIST'S and Medium's meetings are held at Grimes' Hall, 13 South Halsted street, Sundays, 3 P. M. J. Matthew Shea, M. D., clairvoyant and test medium, assisted by other well known clairvoyants, present each Sunday. Geo. Mostow, Chairman. Chicago, Ill., Oct. 4, 1881.

SUBSCRIBERS writing to us to change the address of their paper must state their last address as well as the address they wish it changed to. Simply

saying, "Change address of my paper," puts us to great inconvenience and trouble, which can easily be avoided by giving the present address.

MANCHESTER SPIRITUALIST SOCIETY, will hold meetings in Spiritualist Hall, No. 86 Opera Block, Hanover street, every Sunday at 2½ and 6½ P. M. President, Asa Emery; Vice President, Mrs. Lucy Whittle; Secretary, Geo. F. Ramrill; Collector, Frank H. Philbrick.

THE First Society of Spiritualists of Chicago hold regular meetings every Sunday evening in Fairbanks' Hall, corner of State and Randolph streets. Bible interpretations, through Mrs. Richmond, in Martin's parlor, corner of Wood and Walnut streets. Mrs. Cora L. V. Richmond, regular speaker; L. Bushnell, M. D., president; Collins Eaton, secretary.

Spiritualists' and mediums' meetings are held in Apollo Hall, 2730 State street, Chicago, every Sunday morning at 11 o'clock sharp. Dr. Matthew Shea, Mrs. Kingsberry of California, Mrs. Elder of Boston, and Mrs. Comar, will describe and give tests, assisted by other mediums. All are invited. A. Bicknell Coman, Chairman. Chicago, Ill., April 24, 1882.

SPIRITO-DRAMATIS.—Spiritualism dramatized is a royal method of familiarizing the public mind with the teachings of our philosophy and its methods of instruction. Mr. Charles S. Ford, of this city, an old pioneer in the ranks, has written a new five-act play, replete with startling and strange events growing out of the possibilities of mediumship. The play will be presented for the first time, on the evening of the 23d of May, at Carncross's Eleventh-street Opera House, under the auspices of the Eclectic Debating and Literary Society, of this city. Secure your seats early. Tickets for sale at MIND AND MATTER office, 713 Sanson St., and Continental news stand.

CORRESPONDENTS sending us articles intended for publication must invariably, to secure notice of the same, adhere to the following RULES: Write plainly with ink on one side of the paper only, and avoid inclosing scraps to be arranged and dovetailed on by the editor; and don't write carelessly and hastily, with the request to the editor to "excuse haste and correct mistakes." Whatever is worth the time of the editor or his assistants to arrange or correct, is assuredly worth the writer's time, and should be done by the latter. All communications not conforming to the above rules will either be returned or cast aside.

## THE ICONOCLAST,

On and after March 4th, 1882, THE ICONOCLAST will be issued at Indianapolis, Ind., as a

## Weekly Free-Thought Journal.

It will oppose superstition in every form. Its purpose will be to aid as best it can in freeing mankind from the power of priestcraft and bigotry of every kind. It will publish everything of interest from the pen of

## COL. R. G. INGERSOLL,

and other leading Liberals of the age. It will be a five column paper in quarto form.

## TERMS OF SUBSCRIPTION:

One Year..... \$1.50  
Six Months..... 75  
Each subscriber will be entitled to a life size lithograph picture of Col. INGERSOLL. Sample copies sent free.  
Address, W. H. LAMASTER, Editor, Indianapolis, Ind.

## SPIRITUAL PUBLICATIONS.

## THE SPIRITUAL OFFERING

A Large Eight Page Journal, Devoted to the Interests of Humanity from a Spiritualistic and Scientific Standpoint. Issued Weekly at Ottumwa, Iowa.

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AN ISSUE FORCED UPON AMERICAN  
SPIRITUALISTS.

We last week published a "declaration" from Andrew Jackson Davis and forty-three other persons in New York City and Brooklyn, setting forth their plans and purposes in opposing the public work of Spiritual media. They addressed themselves "To whom it may concern," and "sought and used the columns of the Organ of Bundism, the *R.-P. Journal* to reach the public ear. In order to do these people no injustice, and at the same time to clearly determine what they mean, we will repeat that portion of their *pronouncement* that will enable us to do this. They say:

“Believing that the greatest obstacle in the way of investigation at the present time is the prevalence of fraudulent and vicious practices on the part of certain persons claiming to be mediums for spiritual phenomena, and the endorsement and encouragement of such persons (notwithstanding their frequent and thorough exposures, we deem it our duty to discountenance in every proper manner all such practices and to warn the public against them.”

These people call themselves friends of Modern Spiritualism, and claim to be entitled to the respect and confidence of honest, well meaning people; with what justice we propose to show. They have not had the truth, candor or honesty to name a single person whom they consider as having been guilty of fraudulent and vicious practices as persons "claiming to be mediums for spiritual phenomena." If they knew of any such persons, it was their duty to have named them. As they know of no such person or persons they could not name them, and therefore their pretence that they had such knowledge was false, and intended to injure all mediums who are in the field as the public instruments for the manifestation of spirit return. No honorable man or woman will seek to injure a whole class of persons by such wholesale and sweeping imputations of dishonesty and misconduct against them. So far as these wholesale slanderers of spiritual media are concerned, we have a right to conclude from their own declaration, that they deny that there are any of those media who are not engaged in fraudulent and vicious practices as professed media. Against whom do these people caution the public, as they pretend to do? How are the public who may desire to investigate Spiritualism to be benefited or aided by such a "warning" as that? Who are the persons, who, claiming to be mediums, are engaged in fraudulent and vicious practices, to such a prevalent extent that the practical investigation of Spiritualism is impossible? Who are those persons who claiming to be spiritual mediums are not engaged in fraudulent and vicious practices in the estimation of these wholesale slanderers of media? Dare they, or any of them attempt an answer to any of those questions? We know they dare not, for otherwise they would have been glad to have appeared truthful to that extent.

Again, when these people assert that they know that persons claiming to be mediums have, to a prevalent extent, been engaged in fraudulent and vicious practices as mediums, why did they not have the good faith and honesty to state what those fraudulent and vicious practices were; how they knew they were fraudulent and vicious practices; where they were carried on; and how they were carried on? If they had done any of these things they would have had some appearance of

excuse for their vile and dishonorable effort to create popular prejudice against all public mediums, and public hatred of the spiritual work in which they are engaged, and in which they have so grandly illustrated the truths of Modern Spiritualism. These mud-throwers at spiritual media, and opponents of spirit manifestations through them, are guilty of the silly absurdity of imagining that the public are to be influenced to think better of them, and worse of spiritual media, by reason of such unsupported allegations to their prejudice. The public masses are not fools Messrs. Andrew Jackson Davis and Company, and they can see through such transparent hypocrisy as that, without any difficulty, and this you will realize one and all before you are much older.

But not content to try and blacken the character of all spiritual media, and to degrade Spiritualism, these slandering hypocrites have the brazen faced assurance to allege that "certain quasi respectable Spiritualists," endorse and encourage persons claiming to be mediums in their fraudulent and vicious practices. What have these slanderers of respectable Spiritualists produced in the way of a single fact to excuse, much less warrant that base and untruthful allegation? Think of the impudence of the Harmonial Philosophic charlatan, A. J. Davis, posing as a genuine friend of Spiritualism, while he with hypocritical grimace speaks of respectable Spiritualists, as anything but respectable. Truly is Spiritualism the exposé of all hypocrisy, selfishness, conceit, impudence, dishonesty and falsehood, that may come within its scope, whether by accident or design. It is, like truth, a mirror so clear and perfect that all who look into it see only their own reflection. When A. J. Davis and his associates look into Spiritualism, they see nothing but their own interior natures reflected there, and imagine that all they do not see must be as dishonest, hypocritical, selfish and corrupt, as that which they behold reflected in the perfect duplication of themselves. This is the truth that Spiritualism comes to make manifest.

Men and women have heretofore been enabled, when so disposed to live two lives—one outward and the other inward—one that the ways and customs of the world would approve, and the other so odious that it would not bear the light. It is only when the mirror of spirituality is presented to such persons that they realize their moral status, and as misery loves company, they flatter themselves that they are no worse than every body else. The mistake may be natural, but it is none the less deplorable. These hypocrites make a sad mistake when they come fluttering, like moths around a candle, within the blazing rays of spiritual truth. There infatuation results in the burning of their wings and they fall to flit and flourish no longer. How much better it would be for these silly denizens of moral darkness, if they would not attempt to flap out the light of Spiritualism with their impotent and perishable wings. They will only learn wisdom, we fear, when it is too late to save them from destruction.

We have another indication of the design of the Bundyite enemies of Spiritualism in the reported proceedings of a reception given to E. W. Wallis, in New York City, on the 17th ult., at Frobisher's College of Oratory and Acting, at which George H. Jones presided, and Lita Barney Sayles, acted as secretary. As a matter of course these proceedings were published in the Bundyite organ of Chicago. The sentiments of the meeting were set forth in the following preamble and resolutions:

“Whereas, Our esteemed brother and co-worker in the cause of progress and truth Mr. E. W. Wallis, is about to leave this country for his home in England, and whereas, we are desirous of putting on record our highest appreciation of the work he has done here; his faithfulness to his perceptions of right; his sound views as to the duty and necessity of suppressing frauds and fraudulent manifestations wherever found; and stamping with reprehension the practice of palliating and softening such impositions, by whomsoever done; and also our regard and esteem for him as a talented man and brother, therefore be it

"Resolved, That we regard the work done in this country through Brother Wallis as of great importance, and of outreaching and lasting results for good, truth, and honesty of purpose and life.

"Resolved, That his expressed teachings, that 'True Spiritualism will stand without being bolstered up by untrue representations, and that Spiritualism as a science can never grow properly, until more exact methods of investigation are adopted' strike the keynotes of the question of the hour.

"Resolved, In the spirit of this statement, it is the sense of this meeting, that the time has now come when the best interests of the cause demand that these 'more exact methods of investigation' should be inaugurated, with a determination on the part of the representative Spiritualists of the country, that hereafter, with reference to the phenomenon of materialization especially, the necessities and requirements of the situation now existing demand that in all cases the medium shall be required to place himself in such test conditions as shall entirely obviate the possibility of fraud, and that materializations which will not stand such conditions are worthless and of no account."

"Resolved, That it is our matured conviction that only such journals, speakers and mediums should be sustained, who shall explicitly and plainly take a position in favor of exposing fraud wherever found and by whomsoever done.

"Resolved, In parting from Brother Wallis, we feel we are being separated from a truly representative man, whose example, teachings and influence, are all on the side of truth, integrity and progress; that we wish him God-speed in his journey home, and trust he may find it in his way to make another visit and renew the ties now so firmly binding us together, to the end that love,

truth and wisdom may have broader significance, and a deeper indwelling in the hearts of his friends, and well wishers, and of all who need the ministrations of his exalted inspiration..”

These resolutions were adopted by the meeting. Well it would have been strange if they had not been so adopted. This meeting tells us that it regarded Mr. Wallis as "a truly representative man;" but a representative of whom and what, they have not told us, further than they regarded him as representing those present. Who were they? The same handful of Bundyite slanderers of spiritual mediums and Spiritualists who proclaimed their shame in the *R.-P. Journal* in their "declaration to whom it might concern." They were in no sense Spiritualists, for Spiritualists do not seek by such methods as those, or any other methods, to defame Spiritualism, to drive spiritual mediums from the exercise of their mediumship, and to throw every possible obstacle in the way of spirits manifesting themselves positively and undeniably to mortals. There are two classes of persons alone who are engaged in that abominable warfare against truth. The first class comprises all those who openly declare their hostility to truth as manifested by spirits through their mediums; and the second comprises all who pretend hypocritically to be in favor of truth so manifested, but who dishonestly do all they can to hinder and prevent it from being done. To recognize this latter class of persons as Spiritualists, is about as rational as to designate the Christian clergy as Spiritualists. They equally profess to believe in the future existence of the human soul or spirit, and equally oppose the occurrence of the facts that can alone demonstrate their belief, or professed belief, to be well founded. As the adopters of the above resolutions can in no proper or improper sense be designated as Christian enemies of Spiritualism, it is necessary to designate them by a more comprehensible term; and as they sail under the "Flag of the *Religio-Philosophical Journal*," the organ of Bundyism, we have, as we think, correctly designated them as the Bundyite enemies of Modern Spiritualism.

These Bundyites say that the "example, teachings and influence" of Wallis "are all on the side of truth, integrity and progress." Well, let us see what kind of truth, integrity and progress that is which Mr. W., as a representative man," represents. Writing to an English Bundyite journal—*Light*, of London—concerning spiritual seances for materializations in this country, he said :

"The majority of seances for materializations in this country (America) are promiscuous shows, about on a par with Punch and Judy exhibitions; and people go to be stimulated, to wonder and to admire the 'marvelous' and 'beautiful' manifestations which sober and clear-headed sitters discern to be nothing but poor conjuring, or unconscious personation by the entranced medium."

Mr. Wallis did not pretend to tell his English readers how many seances he attended, or who were the mediums who gave them, on which he based that most unfounded misrepresentation of American mediums and Spiritualists. Had he done so, they would have had some chance to know the extent of his ignorance upon a subject about which he assumed or pretended to know so much. We venture to say that there cannot be found in America a single person who has any just claims to be regarded as a Spiritualist, or who has had any experience in attending seances for spirit materializations, who does not know that there is no truth in Wallis's statement, either in general or in particulars. It is such manifestations of untruthfulness as this on the part of Wallis, against mediums, spirit manifestations and Spiritualists that these Bundytite endorsers of Wallis so heartily commend. We personally know that it would be difficult for Wallis or any one else, whatever their capacity for lying, to invent anything that was more groundlessly untruthful than that attempt to mislead the English readers of *Light* as to the state of Spiritualism in this country. Such lying has no relation whatever to Spiritualism, and is confined solely to the Christian and Bundytite enemies of Spiritualism.

To show the nature of this Wallis' attack upon American mediums, it is only necessary to show the incapacity of this English charlatan to comprehend the value and import of spirit materialization, as proof palpable of the truth of Spiritualism, by referring to his conduct in relation to a seance given by Mrs. Hull, at which he was present as a dead-headed guest. That of itself will suffice to show who and what E. W. Wallis is, and what his statements to the prejudice of any Spiritualist or medium is worth. Wallis, in attempting to bolster up his falsehoods in relation to a majority of materialization seances in America, related that, at one of Mrs. Hull's seances, he was called up to see a form that appeared at the parting of the curtains, and he saw a "dummy and mask, instead of the medium, upon the sofa that the medium had lain down upon at the commencement of the seance. He did not pretend that he recognized in the form that called him up any resemblance to the medium, or that he detected in the appearance of that form any attempt on the part of the medium to personate a spirit, which it was the especial duty of him to have done, if he wanted to determine what was or was not true in relation to that manifestation. He no doubt saw that it was impossible for Mrs. Hull to have personated that form, and hence, with the desire to find some excuse for misrepresenting Mrs. Hull, he saw in

reality, or in his mind's eye, as the case may have been, what he calls a "dummy," whatever that may mean, with a mask. Satisfied of this fact, Wallis admits that he said nothing about it at the time, nor does he pretend that he took any steps to ascertain the correctness of his conclusion that it was a masked dummy that he saw. Not only so, but on his taking leave of Mr. Hull, on that occasion, he expressed his high gratification at what he had witnessed, and the hope that he would have another opportunity to enjoy a similar gratification.

With no better ground than this for his conduct, Wallis publicly alleged that Mrs. Hull had deceitfully and dishonestly practiced deception, by means of the "masked dummy," and accused her of dishonesty and fraud as a woman and medium. It did not occur to this stupid dolt, that when Mrs. Hull was unconsciously entranced, that she may have been used by deceiving and hostile spirits to produce that or any other appearance of dishonesty, to injure her as a medium and create a public scandal, to the prejudice of Spiritualism, through Mr. Wallis's officiousness as their impressionable mediumistic tool. If what Wallis alleged was true, this was the only rational interpretation to have given to the facts. We have seen similar outrages perpetrated upon mediums by hostile spirits in hundreds of instances, but we have made it a point to charge the fraud upon the spirits at the time, and never failed to put an end, by so doing, to all spirit diabolism of that character. Had Wallis had the manliness, honesty and good faith to have taken that course, at the seance in question, he would not have loaded his soul with the responsibility of doing a grievous wrong to a true and faithful medium and unexceptionable lady.

If Wallis does not know enough about Spiritualism, spiritual manifestations, and the mediums through whom those manifestations occur, to be acquainted with the fact that spirits practice deception through mediums, to injure them and oppose Spiritualism, he is wholly wrong to assume to be qualified to expound the facts on which Spiritualism alone rests. But enough, and more than enough, of Wallis and his stupidity, untruthfulness and dishonesty.

These Bundyites think they can establish the fact that there is a "True Spiritualism," as contradistinguished from a *false* Spiritualism. There is but one Spiritualism, and that is the Spiritualism which rests upon the facts given to us from the spirit side of life; those facts coming to us through the efforts of the ignorant, selfish, bigoted, untruthful, dishonest and hostile spirits, as well as through the wise, the benevolent, the free, the truthful, the good, the pure, and the loving spirit friends of humanity. Therefore, those who undertake to qualify Spiritualism as being both true and false, are wholly ignorant or disregarding of what Spiritualism really is, and in either case have no proper claim to be regarded as Spiritualists at all.

As a specimen of the kind of nonsense that Bundyism would substitute for Spiritualism, we need only refer to the pretence of these endorsers of Wallis, that there is a class of persons who are "the representative Spiritualists of the country." Who but those who are most deadly opposed to Spiritualism, would set up any such pretence or claim for any class of persons? Persons who do not know that each Spiritualist represents himself or herself and no other person whatever, only shows that they have not learned the letter A in the alphabet of Spiritualism. Had these people talked about the *representative* Bundyites of the country, there would have been some little consistency about them, for upon the fingers of the two hands they could be counted. That Wallis's admirers meant the latter corporal's guard of anti-spiritualistic upstarts, and not "representative Spiritualists," is evident from what follows. They say :

"Hereafter, with reference to the phenomenon of materialization, especially, the necessities and requirements of the situation now existing, *demand* that in all cases the medium shall be required to place himself [Or, herself, we suppose,—Ed.] in such test conditions as shall entirely obviate the possibility of fraud, and that materializations which will not stand such conditions are worthless and of no account."

Who that has the least experience or knowledge derived from observing the facts connected with the occurrence of spirit materialization, would manifest such stupid ignorance on that point, as is contained in that programme of Bundyism? The "necessities and requirements of the situation" of Bundyism now, may require the suppression of spirit materialization; but so much the worse for Bundyism; for its necessities and requirements will surely not be answered. The spirit friends of Spiritualism will not forego their work at the behests of Bundyism, as is manifest from their constantly increasing power and the fast augmenting number of mediums that are being developed to carry on this irresistible and convincing phase of spirit manifestations. Bundyites may resolve, and declare, and demand, until they drop with exhaustion, or they may rave and tear until every mask and cloak is stripped from their deceitful persons; but spirit materialization will go on, carrying conviction to all who will bring sincerity and common sense with them to witness it. Spirits, not Bundyites, have control of spirit manifestations, and they will continue to control them until no one can be found foolish and weak enough to question their right to do so.



— We will close by assuring these Bundyite foes of Spiritualism, that MIND AND MATTER invites their deadliest hostility and defies them to do it harm. It has had to meet their persistent lying ever since we sent forth the first number of it, but in spite of this, its course has been upward and onward, until now, we laugh such impotent efforts to injure it to scorn. Our readers may be assured that MIND AND MATTER stands as the house built upon the rock, which neither the storms of misrepresentation, nor the floods of malice, can either shake or move. It rests upon the bed rock of eternal truth, its foundation is justice, its walls are built of demonstrated facts, and every chamber is filled with stores of knowledge and flowing fountains of living waters brought there from the exhaustless reservoir of the spirit universe.

#### A. E. NEWTON'S DEFENCE OF MRS. HULL.

Notwithstanding the Bundyite attempt in New York city, to discredit Mrs. Robert I. Hull as a medium, Mr. A. E. Newton, who, as editor, gave the defunct *Two Worlds* all the character of a Spiritualistic journal that it obtained, comes boldly to her defence, and clearly demonstrates the enormity of the wrong that has been done to that fearfully injured medium, by her brutal assailants.

We have not space to give the long and complete defence of Mrs. Hull, from Mr. Newton's pen, which was published in the *Banner of Light* of May 6th, but will say that in our judgment it is unanswerable. That being the case, we regret that Mr. Newton had no word of condemnation to say of the brutal outrage that was perpetrated upon her by Collins and Sammis, and approved by McVickers. In relation thereto Mr. Newton says:

"Such being the results of my own observation of Mrs. Hull and the phenomena occurring in her presence, and the same having been abundantly corroborated by the statements of numbers of intelligent men and women who had witnessed even more extraordinary things than myself, I must be excused for not giving hasty credence to the announcement that Mrs. H. was detected in the act of consciously and wilfully perpetrating a shameless imposture, by the simulation of spirit forms, at a seance in New York on the 19th of March last. I do not, however, question the fact, which seems sufficiently testified to by credible witnesses, that her body was seized while personating a spirit form, nor that a mask and clothing were found which probably had been used to simulate her face and form as lying on the lounge, nor that drapery was discovered which may have been employed in dressing up her person to represent spirits. That there was deception and fraud attempted by *somebody*, on this occasion, there seems no doubt; and I find no evidence that the persons concerned in the seizure had preconcerted their action in the matter, or laid any trap for the medium's exposure.

"Was Mrs. Hull the guilty party—the active and responsible agent in these deceptions? True, the presumption from appearances is strongly against her. And I do not wonder that persons who had no previous acquaintance with Mrs. H., and who naturally looked upon her with doubt and suspicion on account of the extraordinary things said to occur in her presence, and who moreover were unacquainted with some of the puzzling phases of modern spirit intervention, were ready to adopt the conclusion that she was the real actor, and hence regarded her as a heartless and vile impostor. But is it not possible that they were too fast? All well-informed Spiritualists know that there is such a thing as unconscious spirit control—sometimes friendly or for good purposes—sometimes unfriendly or for malicious purposes. Of the fact of consciousness or unconsciousness at a given time, only the subject (or medium) can absolutely know, and hence is the best witness."

We have quoted the apology of Mr. Newton, on behalf of the miscreants who, at the risk and almost at the cost of Mrs. Hull's life, seized the materialized form of a spirit on the occasion referred to, to protest against its injustice, and the inconsistent and incorrect imputations it contains. Mr. Newton claims, and is supposed, to know what he undertakes to write about. Mr. Newton says: "I do not question the fact that Mrs. Hull's body was seized while personating a spirit form." Well, that only shows how little Mr. Newton is capable of understanding the part that mediums have in the operation of the manifestation of spirit intelligence and power. How could Mrs. Hull's body have personated a spirit form? What could her body do of itself, unused by her own spirit, or by some other human spirit? If used by her own spirit to personate spirit materialization, then *she* and not *her body* did the personating. If some other controlling spirit used Mrs. Hull's body to personate a spirit, then that controlling spirit did the personating, and not the unconscious body of the medium. On the other hand, what reason was there to suppose that either Mrs. Hull's spirit or any other spirit, on that occasion, used the medium's body to personate the form that called Collins up to the cabinet. Why may not that form have been an actual spirit materialization, as much so as any of those forms that Judge Cross and Mrs. Newton recognized at other seances given by Mrs. Hull? If it was such an undoubted spirit manifestation as those were, what must have been the consequence of grabbing the manifesting spirit form? It must have resulted in one of three things—either the organic matter used to produce the materialization of the spirit must pass to the medium, or the medium's spirit must re-unite itself to the organic matter thus violently interfered with, or the separation of the medium's spirit from her body must be permanent. We know from personal observation that such is the fact; and the testimony of many other

persons fully corroborates the correctness of our own observation.

In one instance, at a seance given by Henry C. (Gordon, when we were present, we saw the materialized form of a male spirit, the chief of his band of spirit attendants, grabbed by a burly ruffian, who called out to his confederates, "I have got him," meaning the medium. To the consternation of the ruffianly assailants, the form dissolved in his embrace, and the medium was found sitting upon his chair in a profound trance. We had seen and conversed with the spirit when our faces were within eighteen inches of each other, only a few moments before the assault was made. We were subsequently told by the same spirit (Mr. Chattuck), when fully materialized at a subsequent seance, that he was aware of the purpose to grab him, and, being thus prepared, he was enabled to reinstate the medium with the organic matter he had taken from him in producing his own form. This was facilitated, he said, by the fact that the black curtain, through which the spirit was grabbed, enveloped both himself and the medium long enough to re-instate the medium with what had been taken from him. If the spirit had been dragged out into the room from behind the curtain, (as was the case with Mrs. Hull), Mr. Chattuck said the medium would have been found in the grabber's arms instead of upon the chair where he was found sitting apparently untouched and entirely unconscious.

In another instance, we had an opportunity to see the instantaneous restoration of a fully materialized form to the person of the medium; a phenomenon that we do not remember to have seen mentioned by any other observer of spirit manifestations. The occurrence was entirely accidental and unlooked for, and therefore all the more conclusive. When giving her seances at the residence of Mr. Wiley, in Philadelphia, one year ago, Mrs. Elsie Reynolds used as a cabinet an enclosure in one corner of the room, which was formed by a dark curtain hung upon a string which was stretched across from wall to wall, some five or six feet from the ceiling of the room. Above the curtain the whole space was open, which made the space inside the curtain as well lighted as the room was outside where the circle sat. There was a large number of persons present, and the room was so crowded that those in the front row were within four or five feet of the curtain which extended some ten or twelve feet from side to side. The writer, during the early part of the seance, had been compelled to stand in the extreme rear of the company. After the manifestations had been continued for more than an hour, room was made for us at one end of the front row of sitters, and close to where the curtain touched the wall of the room. The forms that had been appearing, showed themselves both at the parting, in the middle of the curtain, and at the side of the curtain, where we then took our seat. Several times two forms had appeared at once—one at the middle of the curtain, and the other five or six feet away at the side of the curtain. A few minutes after we had taken our seat, as stated, the spirit of a young woman came out at the side of the curtain, so close to us that her white and beautiful garments touched us. Not only was she a materialized spirit, but she was so absolutely herself that she could converse without apparent difficulty. She called her husband, who was present, to her, and conversed with him in our distinct hearing, only as an affectionate and beloved wife would do. An uncle of the spirit, a very skeptical man as to the fact that spirits can and do manifest in transiently materialized forms, was also present, who asked if the spirit would again appear, and allow him to come up and see her. To this she assented by again appearing and beckoning him to come to her. Instead of rising and approaching the spirit slowly, he rushed forward with extended arms, as if to grab her, when, as quick as thought, she glided from him, leaving the curtain some ten inches from the wall. Through the opening thus left, we distinctly saw that beautiful female form, with its purely white and gracefully arranged attire, glide to the chair occupied by the medium, at the farther side of the enclosure, and instantly disappear, the place where she vanished being occupied alone by the medium sitting upon the chair, dressed in the dark close fitting dress in which she entered the cabinet. We have had many opportunities of knowing that these instantaneous disappearances of solidly materialized visible, tangible and speaking forms, in the total darkness of the cabinet, do take place, as have hundreds and thousands of other persons; but this was the only instance, so far as we have heard, where this astounding phenomenon has been distinctly seen in the light. At the time, the light, at the request of Mr. Gruff, the guide, had been made quite strong, which enabled us to see distinctly what took place. Now suppose that form had been grabbed and held, what would have been the consequence? Either the spirit form must have dissipated in the arms of the grabber, or Mrs. Reynolds would have had to go to that form, and in the latter case a howl would have gone up, "Another exposure of Elsie Crindle," (as she was then).

Therefore, view the matter as we may we can see no consistency or reason, in Mr. Newton saying that Mrs. Hull's body "was seized while personating a spirit form." Neither do we see why Mr. Newton should accept as a fact that "a mask and clothing were found which probably had

been used to simulate her (Mrs. Hull's) face and form as lying on the lounge," nor that he should accept as a fact "that drapery was discovered which may have been employed in dressing up her person to represent spirits." The person, or persons who, it was alleged by McVickers and Sammis, found the "dummy and mask" upon the sofa, were not named by them, and neither of those accusers of Mrs. Hull pretend that they saw anything of that "dummy" or "mask," or anything else in the cabinet on the lounge. We have the assurance of one who was present, and who must have known if any such "dummy and mask" were found, who says that nothing of the kind was found in the cabinet as stated. A mask was seen to roll upon the floor out into the room where the circle sat, when the form which was grabbed and dragged from the cabinet by Collins, was out in the room in full view. No one pretends that the form grabbed was masked. Where then did that mask come from and who brought it there? If from the cabinet, who threw it out into the room? As it was out in the circle room before McVickers and Sammis pretend that any one entered the cabinet, how could any one have seen it on the "dummy" as those accusers of Mrs. Hull allege? No one has pretended that two masks were found on that occasion; and therefore, the story about finding the masked dummy on the lounge in the cabinet is beyond all question false. Is there any good reason to question that all that those men published to the prejudice of Mrs. Hull, as connected with that seance is equally untrue? It may be well to state in this connection, that the "Doctor" Collins who acted as the Bundyite volunteer assassin in that affair, has sought to escape public attention by remaining as silent about it as the grave. He and his associates have not been able to conceal the fact that he is a miserable charlatan and pretender to the natural gifts of healing, who, to pursue his vocation of deception without danger of legal consequences is seeking a license from some one horse diploma shop. It is just such human cattle as that that Bundyism delights to associate with, and to hound on to injure spiritual mediums.

Again Mr. Newton says: "That there was deception and fraud attempted by *somebody*, on this occasion, there seems no doubt." Say you so, Mr. Newton? Then that *somebody* was either Mrs. Hull or her accusers. Mr. Newton does not pretend to believe that some spirit or spirits may have done it, as he might well have done, if consistent and sincere in what he had previously said at such great length. That would have relieved Mrs. Hull of this intimation of her probable dishonesty. We infer that Mr. Newton does not think it probable that this "*somebody*" was one or more of the slanderers of Mrs. Hull; for he says that it was natural for those Bundyites to look upon Mrs. Hull with some doubt and suspicion, to be ready to adopt the conclusion that she "was the real actor, and to regard her as a heartless and vile impostor. If it was so natural for them to take that unprincipled view of Mrs. Hull's claims to public confidence, what propriety was there, in their going to that seance under the false pretence that they were honest men and women in good faith wanting to witness spirit manifestations. If Mr. Newton can make no better plea for such Bundyite devilishness, as was perpetrated in this instance, we would advise him for his own good to not attempt it. We trust Mr. Newton will not feel that these criticisms of his attempt to palliate the monstrous outrage perpetrated upon Mrs. Hull, by Collins, Sammis and McVickers, are made in any spirit of personal unkindness towards him, but solely with the view of obtaining justice for Mrs. Hull in the judgment of all sincere and consistent Spiritualists.

We now come to the point where we are permitted to allow Mrs. Hull herself to speak through our columns, a privilege that we feared would not be given us; but which we owe to the good judgment of Mr. Newton in making public a portion of a private letter from Mrs. Hull. Mr. Newton says:

"I have been allowed to read a private letter written by Mrs. Hull to a friend, claiming to state frankly all she knows about this 'exposure,' and what led to it. She states that she consented to give this seance away from her own home, contrary to custom, in compliance with the entreaties of a friend, in behalf of an invalid daughter, who, it was feared, would never be able to go out again. (I am informed that Mrs. Hull did this at much inconvenience and some pecuniary loss to herself, in as much as she was obliged to give up a regular seance at her own house, the compensation for which would have been larger than the sum stipulated for her services in New York. That she should have put herself to that trouble and loss for the purpose of practicing a cruel imposition upon a friend just on the brink of the grave, seems sufficiently incredible.) [To which we will add that Mrs. Dunham, at whose house this ruffianly outrage was perpetrated, and her family, know that Mrs. Hull attempted no deception on that occasion, and the statements published to show that she did were wickedly false. Their confidence in Mrs. Hull as a medium, and their esteem for her as a friend have not been lessened in the least degree towards Mrs. H.]—Mr. Newton continues:

"She, Mrs. Hull, was entirely unacquainted with most of the persons assembled. I take the liberty to quote a few sentences in Mrs. Hull's own words:

"Before I became unconscious [that is before taking her place on the lounge in the room provided as a cabinet,] I heard a hissing noise above me, but was too stupid to think much about it. The next thing I knew, I heard a woman say, 'You poor woman!' and something else which I cannot remember." [This was subsequent to the

seizure.] "I was sitting on the lounge; there was loud talking in the parlor, and I left for the back room, and went through to the kitchen where there was a fire. I was dreadfully cold, and I felt as though there were pins sticking into every part of my body and around the heart, which was beating at a fearful rate. The pain was excruciating. I said to Mrs. D.—'I know nothing about this.' She replied, 'I believe you, Mrs. Hull, for if ever there was a medium, you are one,' and much more which I cannot remember, defending me. \* \* \* 'There was nothing about me but my ordinary clothing when I went there; there was nothing about me when I came back. As God is my judge, and as I hope for heaven, I have never in my life had a mask or anything of that kind in my possession.' \* \* \* 'Were it not for my firm faith in the Father's overruling hand, I could not live. I can go to Him, and there is my only comfort. The consciousness of my innocence keeps me alive.' \* \* \* 'I have given you a statement of the whole thing, so far as I know. Whatever was found was not brought there by me. I hear there was lace there, but they did not show it, or say anything about it that night, neither did they say anything about finding a wig. I can only say, 'God forgive them for they know not what they do.'"

Mr. Newton then says:

"I envy not the head or heart of the person who can read that solemn protestation of a suffering woman, and cast it aside as entitled to no consideration in this case."

And yet E. W. Wallis, John C. Bundy, J. B. Sammis, — McVickers, Andrew Jackson Davis, P. E. Farnsworth, Lita Barney Sayles, and their Bundyite associates count that protestation of innocence on the part of Mrs. Hull, not only as untruthful, but as aggravating the offense, which they falsely and maliciously attribute to her. In a former article in defense of Mrs. Hull, we stated circumstances connected with her arrival in Philadelphia two or three days after the assault upon her, which showed how terribly she had been injured, and how nearly she was brought to death's door by the fearful nervous shock to which she had been subjected. Subsequently Mrs. Hull lay entranced for three days and three nights, without tasting liquids or food of any kind, her spirit guides saying that they could only in that way save her life, to carry on the great work that they intended to do through her yet, to vindicate her and confound her accusers.

If the death of any medium shall be brought about by similar outrages inflicted upon him or her, the guilty responsibility will rest as much upon the Bundyite inciters to the commission of such crimes as that we have exposed in this connection, as upon the ignorant or vicious human brutes who may perpetrate it. Thank the powers of all wisdom and goodness that Mrs. Hull still lives in spite of all the efforts that have been made to destroy her; and may she be blessed and prospered in proportion to her terrible suffering is the wish of the editor of MIND AND MATTER.

#### WILL THERE BE AN END OF SUCH BASENESS?

In the *R.-P. Journal* of May 6th, is a letter from Wm. Emmette Coleman giving an account of a reception given to Mr. and Mrs. A. E. Winchester, publishers of *Light for All*, on the occasion of the second anniversary of the establishment of that journal. This poor contemptible and self-righteous fool and hypocrite could not even allow such an out of the way opportunity to display his innate and cowardly meanness to pass unimproved. In closing, he exhibits his true nature in the following specimen of his malignant littleness. He says:

"The only unpleasant feature of the evening was the presence of the notorious Crindle Reynolds. Every person who was present, save two or three well known as her dupes and followers, is confident that she is an unprincipled cheat and fraud. Her cheek in thrusting herself into decent society on this occasion is on a par with her many other acts of boldness and impudence. Her 'brass' is what carries her through, as she admits."

We have been censured by many persons whose approbation we would be glad to have, for using strong language to characterize the true nature and infamous conduct of some of those persons, who being themselves destitute of every moral principle, imagine they can pass for moral paragons, by charging upon others the moral guilt, in which they are themselves steeped to the eyes. It was either our good or bad fortune to inherit from our parents an overruling sense of justice, and their inculcation, until we attained mature manhood, only developed and rendered this grand sentiment paramount over our life and actions. We cannot see or hear injustice done toward any human being that our whole internal nature does not become like a pent up volcanic fire that must have vent. Despising hypocrisy as the meanest of moral infirmities, we cannot use, nor will we try to use, expressions that do not fully convey the feelings of our heart.

When in the discharge of our duty as a picket on the line of Spiritualistic Journalism, we are called to halt such an approaching foe as Wm. Emmette Coleman, we claim that propriety does not admit of courtesy or forbearance, and our hail, "Who goes there," should be followed by our death shot.

Who is Wm. Emmette Coleman, that he should have the brazen impudence to denounce Mrs. Elsie Reynolds in that brutal and cowardly manner? He is, to our personal knowledge, a dishonest and notorious liar, so far as his attempts to injure Mr. and Mrs. J. Nelson Holmes and ourself are concerned. Judging from his capacity for lying, as displayed in that connection, there is nothing that he could or would say to the prejudice of mediums that should weigh a feather's weight



against them. Coleman's whole career as a writer in the public papers shows him to be an unscrupulous liar; a shallow pretender to learning that he does not possess; a flatterer of other people's thoughts and expressions; a plagiarist wherever he thinks he can be so with impunity; a contemptible and cringing coward, and a low and vile slanderer of people whose shoe latches it would be an honor for him to be permitted to untie. And this is the thing (for man is not in anything but shape) who, in the above Colemanian vernacular, seeks to disparage Mrs. Reynolds and her friends who were present at that reception. We pity Mr. and Mrs. Winchester that they should have been disgraced by the officious insult offered to Mrs. Reynolds and her friends at their house by this impudent, brazen-faced scoundrel. If Wm. Emmette Coleman was a sample of the decency of those who sympathized with him in his dishonest malignity toward Mrs. Reynolds, and who were present at the Winchester reception, then it is a burning shame that the Chinese should not be permitted to teach them what decent barbarism is. We hope Mrs. Reynolds will pardon us for taking any notice of the brute on her account, but the interests of truth demanded that we should notice this manifestation of Bundyite malignity on the part of this Bundyite Cardinal on the Pacific coast. That Coleman should dread and fear the presence of Mrs. Reynolds in San Francisco is natural, for Bundyism enters its dying spasms wherever she appears in her mediumistic work. The whole Bundyite fraternity, Coleman not excepted, will have to learn, and learn soon, that they cannot lie enough to drive a true and honest medium from the field of Spiritualism. The spirit power behind them has so declared, and they will make good that declaration. The time will soon be here when the highest passport of a medium to public favor and patronage will be the slanderous attacks upon them by the Bundyite Jesuit foes of Spiritualism. Mrs. Reynolds can proudly claim that distinction already, and her usefulness as a medium in future will be proportionately enhanced.

#### SOMEBODY IS SURELY GETTING HURT.

Of late, we have had many indications that the lying slanderers of spiritual mediums are being fearfully angered by the lashing which they have been receiving at our hands. As evidence of this, we publish one of the letters which we have been receiving from these miserable hypocrites, as the only response they dare make to our public exposure of their treachery to truth. Of the writer we know nothing beyond what his letter discloses, but that is enough to show that he is a Bundyite of the blackest dye.

"New York, May 8th, 1882.

"Bro. Roberts:—How long are the enemies of truth, morality, honesty, and all that makes life worth the having, going to hold in bondage of error our best minds? Do you not see—are you so blinded to all reason—that you fail to see the plot of low spirits to use you to make Spiritualists seem a class of dishonest fraud-producing people. You have found out Kate James and her husband to be very immoral persons—a disgrace to the cause. Nearly every medium you defend, by calling honest men and women who are seeking only for truth, the vilest names a man ever called others, is worse in his or her moral life than the Jameses. By and by you will see it. Then woe be unto you. Bro. Roberts, do stop and think—do reason. Where are your wise spirits who came through James? Did they not know the man was a dead-beat—a common drunkard? Look at the Blisses. My God! man, are you mad, or morally insane? You are doing an immense amount of harm by defending dishonest, immoral mediums. Do be warned. Stop at once. Think.

"Yours for all truth,

"MYRON WHITNEY."

We can find no such person's name in the general directory of New York city, and therefore do not know whether that is the real or assumed name of any person in that city; but this we do know, that when this white-livered hypocrite, whoever he may be, addressed us as brother, while at the same time he made those groundless charges of moral obliquity against us, that he is one of our deadliest enemies, and would do anything his malignant ingenuity could invent to injure us and the paper which it is our pride to conduct. The allegation that we have ever had any reason to question the integrity of Alfred James, or Mr. and Mrs. James A. Bliss, as mediums, is without a particle of foundation whatever. Three more perfect mediums for spirit control we have never met with or heard of, and the bitter and persistent efforts of the Bundyite enemies of Spiritualism to destroy their influence as such mediums, shows more markedly than anything else could, that the spirit enemies of truth, who are behind the war of Bundyism against Spiritualism, fear them and the work which they have been doing as mediums more than any other mediums now in the field. It is natural for mortals and spirits to seek to destroy that which they most fear, and hence the war of the Bundyite myrmidons of the spirit forces opposing Spiritualism, upon the reputation and standing of Mr. James and Mr. and Mrs. Bliss, as mediums, is so bitter and malicious. To pretend that the men and women who have been engaged in this desperate work of slander are the friends of Spiritualism, is worse than preposterous—it is disgracefully false; and Myron Whitney is one who fully shares in that disgrace.

Those men and women who have not the common sense and honesty to distinguish between the mediumship of individuals, and the exercise there-

of, by placing their organism under the control of spirits in order that the latter may manifest themselves; and the individual life and conduct of such persons when their organism, are not under such spirit control, have, and can have, no useful or proper place in the ranks of Spiritualism. If those persons who claim to be mediums for spirit control are entitled to the credit of, or responsible for, what may be said or done through them when under spirit control, then there truly no foundation whatever for what is called Spiritualism. It is because Bundyism has set out to place Spiritualism in that absurd and self-contradictory position, that we have regarded it as the most deadly enemy Spiritualism could possibly have; and have struck at it with the unyielding purpose to give it a death-blow.

While we have done this, we defy our most deadly enemies to point out the instance in which we have not treated them with such fairness that they have not dared in any instance to attempt a public reply to our arraignment of their conduct. Not daring to attempt to reply to any of our charges or criticisms, they run about seeking in every underhand and sneaking way to misrepresent and slander us, thinking thereby to drive us from the defence of Spiritualism and the mediums through whom its spirit friends are enabled to give the facts that establish its truth.

In justice to Mr. James we owe it to him to say that Whitney's allegation that he is a dead-beat and common drunkard, is as false as the moral hell that must reign in the breast of his accuser. Under temptations and provocations to evil habits, such as few persons were ever subjected to, Mr. James bore up with a steadfastness that was to us, who knew what he had to endure, truly heroic. That he was at last overcome, and was not only led but forced into the terrible mistake that took him out of the hands of his spirit friends, was not in his power to prevent. Whatever may be the responsibility of Alfred James, morally or otherwise, for that mistake, it is trivial as compared with the moral responsibility that will ever curse the souls of those who labored so persistently to cause his downfall. There may be epithets that will properly characterize their conduct, but we confess we have failed to find them.

To Myron Whitney, the hypocrite who calls us brother, we say, we have stopped and thought, and we have reasoned; and the result of our thoughts and reasoning are that as a sincere and consistent friend of Spiritualism, and as a faithful mortal co-operator with the spirit friends of humanity to emancipate mankind from the thralldom of superstition, bigotry, and ignorance, it is our first and highest duty, to encourage, defend and protect those mediums whom the mortal and spirit enemies of truth seek to crush beneath their devilish power. The whole past of Modern Spiritualism shows that only those who are, or who are capable of becoming, and who are willing to be most useful and active in the public work of propagating Spiritualism, are beset and warred against, by the enemies of that great and growing movement. With the morals of mediums we have no more to do, than have the spirits who seek to use their organisms for the good of humanity. In our intercourse with mediums we have come across none of the moral degradation that the whole Bundyite forces are seeking to fasten upon them. No public medium, male or female, ever in our presence was guilty of any word or act that caused us to believe them morally depraved. When they do, we will not hesitate to make them sensible that we do not countenance such misconduct. The man or woman that says we have ever connived at or sought to shield such misconduct in public mediums, or shared therein in any way whatever, is a liar and the truth is not in him or her.

We are not morally insane, Myron Whitney. The time will come when your stupid co-operation with the enemies of Spiritualism will weigh you down as a curse that you would give worlds, if you possessed them, to escape from.

#### EXPLANATION.

In copying the letter of Alfred James, per Mrs. A. James, amanuensis, which was copied from the Bundyite organ, the *R.-P. Journal*; not wishing to give any grounds to suppose we had any reason to conceal from our readers any part of that vile, untruthful and libelous production, we copied as a part of it, the following wholly gratuitous slander of Mr. James A. Bliss, which was parenthetically interjected into the stultifying plea of that woman for the man whom she had influenced so terribly to his own injury. The slander was as follows: ("As the late defunct James A. Bliss did, who was compelled to leave Philadelphia, and is now trying to revive himself in Boston"). We have received a note from Mr. Bliss, calling our attention to the fact that we did not contradict that slanderous falsehood, in which he says:

"The fact of the matter is, that I left Philadelphia simply because I could be more successful in my business in the East than in the South."

While we have had no personal knowledge of Mr. Bliss's reasons for removing from Philadelphia to the East, we have every confidence that what he says is the fact. At any rate, we know that Mr. Bliss was not "compelled" to leave Philadelphia, but did so when and as suited his convenience and business. We understand Mr. Bliss is doing well in Boston, and faithfully and usefully carrying on his work as a medium. He has our

best wishes as a man and medium wherever he may go. He has been tried as by fire and has not been found wanting. Any person who says he is not a true medium and a well meaning man lies, and we know it.

#### Extraordinary Occurrences in Touraine, France.

[Translated by the Editor from "La Lumiere," of Paris.]

We extract from an article of *Messager*, of April 1st, over the signature of M. Leon Denis, the following account of astonishing facts as related by the *Union Libérale de Tours* and the *Journal d'Indre-et-Loire* and complemented by some particular criticisms:

"A hail of stones, for sixty days, fell on the farm house of Lioniere near Montbazou (Indre-et-Loire). This farm house is situated on a plain, completely isolated and exposed, and communicates with two highways by two roads through marshy ground, which cannot be passed unseen. A small copse of woods rises at a short distance, and might serve to conceal wrong-doers; but this woods, as will be seen hereafter, has been the object of special and very rigorous surveillance. The stones began to fall in the twilight, and continued to fall until in the morning. They were of silex, washed and smoothen, which would indicate that they were from the bed of a neighboring stream. They fell thickly and numerous, and seemed to come from 300 metres distance and in all directions. The effects of their fall left deep marks upon the walls and doors of the farm house. At the same time they had never wounded any person, and appeared to be intended to frighten rather than to seriously injure. The local guard and the gendarmes of Montbazou were concealed many nights around Lioniere without discovering anything. The stones reached them in their places of concealment in the darkness of night. One gendarme, perched upon the roof of the house, was struck upon the shoulder, weakly it is true. Since, some watching parties were organized, composed of the people of the farm and the neighboring inhabitants. Nearly one hundred persons in groups sought the cause in every conceivable way. Bundles of straw were placed here and there, and quickly lighted when the first stones fell. They perceived nothing of a suspicious nature. During these goings and comings, the projectiles have not ceased to whistle in the ears of the investigators. The gendarmes, the guard of the powder mills of Ripault, all these brave people, excessively excited by the quibbles of the population, and by the ridicule that covered them, have done everything to obtain an explanation of the matter, concealing themselves in the little woods, examining it even to the smallest bush and the least spot of ground, but always fruitlessly.

"Strangers impelled by curiosity have interviewed; boastful and noisy doubters have thought it was only necessary to appear there, to find the solution. The deception has been general. The *Journal d'Indre-et-Loire* relates the adventure of a Mr. B—, a hardened Materialist, who, hearing the stones cut the air around him, beat a precipitate retreat, and received one of them well applied on his posterior.

One night, the little shepherd boy, who sleeps in the lower room of the house, felt a strong hand press his throat in the darkness. They ran to him on his crying out. The child's neck bore traces of strangulation, but no person was seen. This is the only instance of injury that they have mentioned.

Other phenomena, that the journals have not yet mentioned, and which have been testified to by many witnesses have occurred at other points. The inhabitants of the farm house of the *Fontaines commune de Rouzier*, have been awakened almost every night by singular and varied noises. Sometimes it is the noise of a heavily loaded wagon passing—they hear the jolting of the wheels in the rut, the grinding of the iron on the stones, and the prolonged cracking of whips. The walls of the farm house tremble as with the passage of a heavy vehicle. Sometimes the sounds of dancing, the music of the violin accompanied by stamping noises of iron soled shoes striking the ground in cadence. Sometimes they hear in the wells of the farm, noises like the falling of heavy bodies, the contact of which with the water cut it and splashed it noisily. Now, no one has ever been able to discover the cause of these noises. In vain the people of the farm, reinforced by their neighbors have posted themselves on watch; in vain they have used every stratagem. The manager, M. Bonnin, only a short time in that region, assures us that in Vendee, he heard the same noises. [Is it not a natural inference that M. Bonnin, is a medium for powerful physical manifestations?—Ed.]

A Roche-carbon of the canton of Vouvray relates some facts of the same nature; but the victims of these mystifications to avoid being subjected to the raileries of the ignorant, have remained silent.

Certainly these are very extraordinary facts, and beyond the power of the most lively imagination to produce. If they are not the work of adroit deceivers we would much like to know the cause of them.

[The cause of such phenomena is no longer in doubt in this country, and would not be in doubt in France, but for the superstitious fear of the condemnation of the clergy. Any Catholic priest could explain and set at rest the cause of these rude but powerful manifestations of unprogressed spirits.—Ed.]

#### Mediums' Home Fund.

We, the undersigned, subscribe or pledge the amounts set opposite our respective names, to found a national home to give relief and sustenance to worthy, needy mediums in the United States.

CASH.  
Am't previously acknowledged in MIND AND MATTER \$169 20  
PLEDGED.  
Pledges previously acknowledged in MIND AND MATTER \$258 00  
Samuel Graham, Kingsbury, Ind. 1 00  
Mr. and Mrs. Geo. Dodson, Terre Haute, Ind. 2 00  
J. D. Robbins, Terre Haute, Ind. 50  
Mrs. Corbit, Malvern, Ark. 1 00  
Mrs. Dr. J. Bull, Little Rock, Ark. 1 00  
J. V. Pedron, Camden, Ark. 5 00

Total Pledged \$258 50

Mr. Geo. Rall, Treasurer of the Mediums Home Organization, will receive and acknowledge your contributions. Address, No. 482 West Liberty Street, Cincinnati, Ohio.

#### Reception by Mr. and Mrs. Reynolds—The Hypocorisy of Wm. Emmette Coleman Exemplified.

Editor of Mind and Matter:

Mr. and Mrs. Reynolds (late Mrs. Elsie Crindley) received their friends on Thursday evening, April 20th, at the house of Mrs. Sleeper, 331 Fremont st., San Francisco, where she now lives and holds seances twice or more per week. The guests filled her room to repletion, and among them were Mrs. Foye, of world-wide celebrity as a test medium; Mr. and Mrs. Winchester, editors of *Light for All*; Mrs. Hendee, the oldest medium in the city; and (mirabile dictu!) William E. Coleman, who has written such naughty things about her (Mrs. R.) of late.

The evening was very pleasantly spent in social "chit chat," and several brief speeches were made by the more loquacious members, including Bro. Coleman, but not Sister Foye, who might have thought, 'or aught I know,' "The least said the soonest mended," or that "A wise head keeps a close mouth."

Mrs. Hendee made a conciliatory fraternal speech under spirit influence, and took Mrs. Reynolds by the hand and bade her God-speed in her future work. Mr. Bailey, who has said some hard things against Mrs. R.'s manifestations, acknowledged that he might have been in error.

Mrs. Winchester's "familiar" said Mrs. R. must not blame her medium for not believing in materialization, for it was herself (the spirit) that had made her doubt it.

Mrs. S. R. Stevens, who has been doing great service in "casting out devils" and curing the "obsessed," made a very pertinent speech for the general edification of the company, and for the special benefit of Bro. Coleman, claiming that innumerable facts in her experience prove his theory of impossibility of obsession to be simply a dogmatic hypothesis contrary to a demonstrated truth. Bro. Coleman made a few assertions in reply, but declined controversy in deference to the proprieties of the occasion.

The writer made a brief impromptu speech showing that Mrs. Reynolds had suffered the fate of all whose powers excite the envy and malice of less gifted persons, and those who judge hastily without due investigation. The necessity of honesty in mediumship was cogently urged, and all mediums were told that they can afford to be persecuted for truth's sake, but cannot afford to persecute one another. These remarks seemed to have a happy effect upon all.

If good feeling did not pervade all hearts, all ill-will was suppressed, and criticism was gilt-edged. Mrs. Reynolds conducted herself with lady-like composure, and so far as manner indicated felt to "return good for evil" to all her former opponents.

A brief seance was held at the close at which "Mr. Gruff" and the valuable little "Effie" did all they could under difficulties, for the entertainment of the interested auditors. Enough was done I opine to prove that Mrs. Reynolds is not what the Sir Oracles have represented her to be in the line of fraud.

It is to be hoped that these social gatherings may continue till through association we know each other better, and learn to love each other more: Yours fraternally,

DR. DEAN CLARK.

On another page we have given the language used by Wm. Emmette Coleman in relation to Mrs. Reynolds, whom he calls "Crindle-Reynolds," for having attended a reception given by Mr. and Mrs. Winchester, editors of *Light for All* on April 14th. Six days thereafter this same Wm. Emmette Coleman is found figuring, as prominently as he could, at a reception and seance given by Mrs. Reynolds. What truth, honor and decency is there about such a hypocrite and crawling sycophant! Language fails us to express the loathing and contempt we feel at such a manifestation of moral imbecility.—Ed.]

#### E. V. Wilson Fund—Subscription for Bonds.

We invite the attention of the many friends of the late E. V. Wilson to the following proposition, and trust they will cordially and promptly act upon it. It is a perfectly safe transaction and will enable Mrs. Wilson to save the homestead where rest the mortal remains of her parents and other friends. A good start has already been made in obtaining pledges to join in the loan, and all that is needed is a little effort to raise the whole amount. Mrs. Wilson is advised by competent real estate brokers and her lawyers that enough of the property can be sold within two years to pay off the loan, and save the homestead to her and her permanently invalid son. The prompt payment of the interest will be guaranteed by the trustee. Friends do not hold back.

"Whereas, the estate of the late E. V. Wilson is in debt, and the farm of 240 acres and homestead of the family are under mortgages that must soon be paid; and, for the purpose of raising a fund to relieve the family and save the estate, it has been determined to create a loan, by issuing one hundred and sixty bonds, of one hundred dollars each, drawing interest at four per cent. per annum, and secured by a mortgage or trust deed on the said homestead and farm, to be executed to a trustee for the benefit of the bondholders, the principal of said bonds to be due on or before ten years from date; and whereas, said premises are of value sufficient to secure said bonds, and the completion of the proposed loan will enable the family to gradually extinguish the debt by selling a portion of said premises in parcels: Therefore, we do hereby agree to take, and do subscribe for the number of such bonds we have below set opposite our individual names, to be delivered to and paid for by us, at \$100 each, when all of such bonds shall have been subscribed for as aforesaid."

These subscription papers for signatures will be sent to friends upon application to Mrs. E. V. Wilson, Lombard, Du Page Co., Illinois.

#### Notice.

A respectable widow lady would like a nice person to advance her \$100, where he or she can board it out and have a very comfortable home. Very best of reference given. Address, MIND AND MATTER Office, Philadelphia, Pa.



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## Dogmatism and Atheism Are Not Educators.

BY EDMÉ DARDENNE.

Translated from the French of *La Lumière*, of Paris, edited by Madam Lucie Grange, of April 15th, 1882, by the editor.

Education may be defined to be the preparation of man for liberty. What I mean by liberty is, that condition of man that prompts him to do good, for the sake of doing good, and in accordance with the sovereign decisions of reason and conscience, and not in obedience to any extraneous authority whatever. I use the word *good* in its most universal meaning—in the moral and social sense.

If the French Republic is to live—and it will live—the French people must be educated, and this must confer liberty on the citizens.

## I.—THE MOTHER.

What are methods of education? It is from the mother that we may learn them. There she sits and begins the work of education; her child is seated at her feet; the father is looking on, grave and silent, discreetly attentive to the mystery about to be exemplified. Observe how she assumes the infantile ways of the child, to converse with him, to give him precepts of wisdom, of which he can as yet, only feel more or less vaguely the truth; observe how she deposits in his breast under the forms of fable and childish poetry, the germs of knowledge which will expand, through her care, as he proceeds to grow in years. Because she will apply, and does apply herself to impart to him little by little the reason of things accordingly as he is able to bear them—to make him understand those things which at first he only felt the existence of—in a word, to make him think.

She does this to ennoble his heart and develop in it the love of good. She does not separate reason from the natural emotions of the heart, in her maternal lessons. This method of instruction is easy for the child. It is better than that used by man. His heart attains truth at a bound, before his reason can climb to reach it. It is in this respect that the mother excels as a teacher.

These germs of knowledge which the mother sows in the mind of her child would awaken, in him, only doubts, and would not suffice to form his will if he did not confide in her who imparted them to him; but his filial faith fixes and determines him to adhere to the good; he conforms to the maternal will. It is the discipline of voluntary obedience. \* \* \*

It is thus that she studies to make him think—to make him a man—a man who can one day pass for himself. The maternal education is a sacrifice.

Now this mother is the image of the Spirit or Genius of Education—the Soul and Life of the world—whose art it is to form mankind.

From the origin of man this maternal soul was given to man under the veils of poetry and mystery. It was *Truth* that he long felt the presence of without understanding it. It is the reign of faith and obedience to God. But in the course of time, these veils have fallen, and revealed the truth to mankind, in proportion, as in the course of ages, they acquired more power to think, to seek and find the truth that they felt existed, and to see it as it is, face to face.

The will of God is to lead us to that age of moral growth when we will be freed from the rule of obedience, and enter that of liberty. Then He will give us, not commands, but advice and light; addressing himself no more to our faith but to our reason, that he will accept as judge. Then he will treat us as his children, his equals in no sense; because the law of love seeks equality between those who love each other.

The reign of the visible then must succeed to that of mystery. The visible, it is true, will always be very imperfect here below, but none the less visible notwithstanding. In other words; it is necessary that philosophy shall make a new and decisive step, so decisive that it attains to God and becomes religion. This will be the downfall of dogmatism.

I believe, for my part, that this time is near, because the time for the new liberty that we expect, is near, and that it will not longer be withheld from us.

Catholics, more or less liberal, will say to me, perhaps: "There is nothing new under the sun; this method of education that you suggest, St. Augustine inaugurated fifteen hundred years ago, when he said: 'I believe in order to understand.'"

Yes, I reply; but the misfortune was that Augustine believed the true and the false alike.

Man has always enveloped with servile and inhuman errors the Spirit of Education, and in that way invented dogmas. Now Augustine remained in that confusion, which, I even suspect, he fortified, and, that was why he could not come out from it to understand what was true.

We should, be just to every body, but above all to those who are opposed to us. That saying of Augustine was a great advance beyond what Tertullian said, two centuries before him: "I believe because it is absurd to believe." This theologian in his zeal to lay his whole being at the foot of the Cross, proclaimed the reason of man to be so fallen and false, because of sin, that it ought, in matters of faith, to judge absurdly of truth itself.

But Abelard, at the commencement of the 12th century, made a gigantic step, when, reversing Augustine's saying, he wrote: "I doubt in order to understand"—a superb saying that Descartes took up and from which he drew his philosophical system.

To know how to doubt, defeats prejudice, tears from the breast the false that is there combined with the true; strips it of this robe of *Nescis*, which has tightly enfolded it; it is at once the highest and the most grievous of renunciations. It is to this renunciation that God invites a multitude of men—a multitude of Christians possessed of minds and hearts. The saying of Tertullian was the despair of reason, which renounced and crucified itself; the saying of Augustine is reason revived by hope, but not yet able to reassert itself, while those of Abelard and Descartes are reason asserting its sovereignty, which later was to arraign dogmatism at its bar of judgment.

By what precedes, we have prepared and encroached upon the double method of dogmatism and atheism, which a few words additional will suffice to complete.

## II.—DOGMATISM.

To educate children or adults, it is not necessary to load and encumber them with a heavy and voluminous weight of science more or less true, but above all else it is necessary to teach them to think; to discern the true from the false; to

think justly; to open and brighten the mind to receive; to teach them in all things to doubt; to free them from any prejudice that they may entertain, and preserve them from prejudices that they have not yet acquired. Now, dogmatism does the very opposite; because in imposing itself upon reason, to contradict it—in insisting that to doubt it is to incur the punishment of mortal sin, closes up and extinguishes the minds of the people, instead of opening and brightening them; and oppresses them instead of making them free.

But the Catholic Christian will tell me that he insists on this, only in matters of faith. Do you not see, I would reply to him, that what you call things of faith constitute the noblest subject of human thought, and that, thus dogmatism more or less militates against and consequently paralyzes reason? Dogmatism, in all that is true, is, at bottom, only the first stage of true morality: we will prove this. Truth is an unit and cannot be divided except in favor of error. Besides, what is there that cannot become a matter of faith, since the pope is infallible.

And if I should enter into a close examination of this Catholic dogmatism; if I should show the enormous weight that it puts on the mind of the devotee; all mankind guilty of the sins of a single man, and condemned for that sin by eternal Justice; a part of them, indeed, suffering, or destined to suffer, endless punishment, purely revengeful and of horrible intensity; others escaping the anger of God only through the blood of one victim, his own Son; if I should show you throughout its whole career these servile and atrocious errors, you would groan and say with me that Catholic dogmatism is not only not an educator—not a proper incentive to liberty—but that it has most effectually neutralized in the soul the efforts of the educator, and destroyed in it the love of liberty. It is the most formidable machine ever contrived to suppress liberty.

If the French people have believed the Catholic dogmas literally, it was because the bloody robe of Christ was thrown over them (the mild and willing victim), and this holy robe has concealed all that. They have believed it from the poetry of love that it exhales.

To go to the bottom of things, Catholic dogmatism has been powerful, and is still so by reason of the truth that it conceals; because men adhere to error only on account of the truth that envelops and penetrates it. Catholic dogmatism contains the highest of truths. We will show this; but it buries and imprisons truth under the most flagrant contradiction, and under the most servile and abominable falsehoods.

History affords a tissue of such contrasts. All new found liberty is formed in the womb of fatalism, which it tears asunder, to come forth when its hour has arrived.

## III.—ATHEISM.

If preferred, it may be said that education consists in inculcating the social virtues; because this definition is the same as that which we gave at the outset. Now, all social virtue is force and mildness combined, and is expressed in the word *love*.

To love one's brethren is the whole of the law. The consummation of love is union. We know that all men are made to be united—one for all, all for one—equality, fraternity. Such is, under different forms, the ideal that all of us have in our hearts. It is to our hearts, and under the name of love, that the universal unity is revealed in the most certain manner.

Now, how can we conceive that different beings, contrasting strongly one with another, can unite or become one, save in that Soul of the world, the living, generative, supreme and universal idea, into which all special and opposing ideas are destined to be blended? I defy the Atheist to reply to this question anything that is reasonable, without ceasing finally to be an Atheist.

It is in this maternal Soul in nature that we are brothers. It is this that inspires me with pity for all those who suffer—for those disgraced—for those disinherited—for those abandoned—for those oppressed—and even for those whom vice and crime have degraded; that which makes me love them with a holy love, is that I know that they are children of one God like myself, my brethren by virtue of race; and I see them formed for the same final destiny and the same advantages as myself. Love is the starting point of all social virtue.

Atheism, in denying the existence of God, denies the existence of that universal Soul; and hence it cannot be an educator, since it separates love and virtue from their source. To speak more clearly, it is yet less an educator than dogmatism, because we see in what it ends and what it engenders. Indeed, it is only a doubt and not a belief. The Atheist can neither believe that God exists, nor doubt that he exists; but he cannot believe that he does not exist. For, what reason has the Atheist to say there is no God? None. He can well reject the Gods of the different religions and say to each of the sects who knock at his door,—"Pass on, your God exists not," but all reason fails him when he affirms generally that there is no God. Because if mankind have misconceived the nature of God, and have not yet been able to see him as he is, and have made him in their own image, that is evidently no proof that he does not exist.

If, then, in his impatience with superstition, he exclaims, "There is no God!" it is not his reason that speaks, but his hatred. Atheism, in so far as it affirms anything, is only the wretched fruit of the hatred of false gods.

I repeat, it is in its finality only a doubt—not that seeking doubt—that Cartesian doubt—which reposes only in the truth; but that Epicurean doubt, which despairs of finding and takes no interest in truth, and seeks refuge against itself in indifference. He has broken with truth, and will think no more of God, and all the other truths that flow from this supreme truth, as if it was certain that those truths were pure chimeras. He is afraid to think, because he knows that as soon as he begins to think, his doubts will return and plague him. Thus, in tracing the way of Atheism, we set out from hatred to arrive at indifference! Now, indifference, in a certain respect, is worse than hatred; because hatred, a living sentiment, has been many times the forerunner of love, as witness Paul on his way to Damascus; but indifference is death—a long repose in the regions of the senses—a long stay in the degradation of thought.

We thus see that Atheism dissolves and extinguishes the moral forces more surely and more rapidly than dogmatism, and is itself less an educator than the latter, which is itself so little efficient as an educational method.

## Materialization in Kalamazoo—Mrs. C. M. Sawyer Carrying Everything Before Her as She Comes Eastward.

MICHIGAN, April 24, 1882.

Mrs. C. M. Sawyer, late of San Francisco, Cal., has been giving seances for materialization with grand success during the past week at the residence of Mr. J. C. Perkins, 59 Dutton street, in this city. The phenomena that take place in Mrs. Sawyer's presence are truly wonderful. A closet was used for the cabinet; the medium went therein under test conditions, and fully twenty spirits materialized during the seance and stepped to the door of the cabinet; nearly all of whom spoke, and many were recognized by their friends.

One spirit form came—that of a lady holding in her arms a little babe—and gave her name as Amelia Smith. She passed to spirit life nearly ten years ago, in Howard County, Ind. She was recognized by three persons in the circle, who were well acquainted with her before she passed to spirit life.

Another spirit came and gave the name of Rockford. He lifted his arm and told a gentleman sitting in the circle a story. He said: "I have kept my word. I promised to come back to you, if it were possible, and I have come."

Maud, a little spirit, one of the band, materialized, stepped to the door of the cabinet, and asked me if I wished to tie her hair with a ribbon. I gladly consented, and while tying that interesting little spirit's hair, I plainly saw the medium sitting in her chair at the farther side of the cabinet, her clothing having been sewed on her, and mittens sewed on her hands, the stitches having been counted unknown to the medium when the sewing was done.

Before the seance commenced, a little baby materialized, and crept on the floor and played with a rattle box. The writer's sister also came, and placed her arms about his neck, and also placed her hand on his head and talked to him and to his brother.

Mrs. Sawyer is possessed of most wonderful mediumship. May the great Infinite keep her on the earth plane for many years to come, to demonstrate to humanity the truth of immortality. If any one wishes the dark clouds of materialism to roll back and bring to view the bright open pathway that stretches to the shores of the spirit land, let them attend one of her seances, and the door of immortality will spring open so wide that they will no longer doubt the existence of mankind after they pass over the mystic river called Death.

J. K. PERKINS,  
SETH D. BRIGGS.

## A Most Justifiable Protest. Let There be no One Man Power in Spiritualism.

Editor of *Mind and Matter*:

Thinking that many of your readers may be interested in hearing an account of the convention at Willimantic, May 26th and 27th, in regard to our State camp-meeting, and being present at it through part of its session, I thought I would pen its outlook which is far from being progressive in the right direction to the many. It has ever looked very much like a one man power which I was in hopes would cease ere it became detrimental to the cause to advance, which was the purpose of buying the land. But it still remains a wheel within a wheel, and James H. Hayden is the mainspring or motive power behind the throne. At any rate our Lake Pleasant friends need not fear any rivalry from "Baby Nantie" this year, unless those by-laws that I heard read are somewhat amended.

There was last summer a considerable feeling worked up at having one man have the deed of the farm, and to still hold it after he had sold lots enough at \$10 a piece to double his money; though of course there had been a considerable expense in laying out lots and roads and getting the thing a going. There was a good many that thought it better to have it put into the hands of three trustees, but when they undertook to take a vote upon it, Mr. H. seemed to feel so hurt that any one could think he had any self-interest in it, that he gained the vote to remain, until the officers elected at that time could perfect its charter, by laws and deeds or leases. So it was for the purpose of reading these articles and getting them ratified and electing officers that this meeting was called. We went as we were interested to the extent of two lots, to see what our prospect would be of going on to them this coming summer to enjoy them. We were not there at the opening of the session, but we were there to hear Mr. Whiting of New Haven, elected President, Mr. Robinson of Bristol, Vice President, Mr. Lyman of Willimantic, Secretary, and James H. Hayden, Treasurer.

The next vote was for ten names for board of managers, and then came soon after the by-laws. They opened very well, but the first exception that I now remember was "That if any one became dissatisfied in any way with this 'Kingdom of Heaven' on earth, they should not go to law outside of it for legal redress." Next, if a lot owner did not conform to the by-laws as recorded, but would do as he pleased any way, his land was to be confiscated, (Blue Laws they ought to read) to the government or Association. How does that read? Next exception: "No man or woman should be allowed to advertise their mediumship on the outside of their dwelling, so if one should persist in doing so you see his land is taken from him or her without any redress. Beautiful! I fancy seeing all our mediums flocking there and leaving the "old camp grounds" deserted.

But finally to obviate this they are going to let the mediums have a bulletin board, and I presume take turns writing on it. The next we heard was the selling of the remaining lots at advanced price or to the highest bidders, also to tax all lot holders to defray the necessary expenses; but those that buy now were to have no voice in voting how or where, or for what it shall be appropriated. The result was about this time, that there were visible two parties in the house. The idea of a part of the lot owners being taxed equally with the others, having bought lots at the advance price of \$50 or \$75 and no right to vote!!

I believe they did amend it so that one, by paying a dollar, becomes an honorary member and so gets inside. How the thing will finally come out remains for the future to show. Some of our best minds revolted, and Mr. G. W. Burnham, one of the old veterans, tried and true, who was given an office on the board of managers, told them plainly that he should be compelled to resign, as he could not conscientiously act on such measures as their by-laws called for, and with sor-

row we saw his place quickly filled. It seemed as though the thing was cut and dried before hand.

It will be hard for the Spiritualists to take the reins out of the hands of its driver, and whether a few will swallow up and pocket the funds, remains to be seen. They are talking of a \$10,000 hotel, also a steamboat to run to New London. I tell you it is nice to be able to have the name of doing these things, and then tax the people to pay for it, whether they think it best or not.

This is about the way the thing looked when I left, and how it ended I have yet to learn: but I know others that did leave who say they never would subscribe to such by-laws or lease. We are now waiting for action for amendments, or some I fear will be glad to go out cheap.

I heard a Spiritualist a few days ago say he was glad he had no money invested in that one man monopoly. But I hope that they who have this power will see the necessity of living and let live; and that out of this agitation of mind will be evolved just and equitable rights unto all—remembering that our fathers fought for liberty and we their offspring are still waging the conflict with pens in place of swords.

Yours for Progress,

MRS. N. H. FOGG.

Southington, Conn., May 2, 1882.

## The Clearmindedness of Man.

Men and women, particularly those who are sensitive or mediumistic, have a natural power, which, when fully developed, enables them to see, feel or read the character of individuals, from a lock of hair, a photograph, their hand-writing, or anything else that has been handled by them; and as this power depends entirely upon the qualities of the functions of perception, in the various senses and faculties of the brain, we have termed it Clearmindedness, or the power to see, hear, taste, smell and feel at a distance as well as near by, independent of the natural organs of sense, or to learn the past, the present, and, in a measure, to peer into the future—this is especially the case when the person is in a stauvoic condition.

Clearmindedness admits of degrees, or can be exercised, in one or more of the senses and faculties, independent of the rest; but when all act together, the power is of the highest pitch. It must, however, be remembered that as it is possible for them to see, hear, taste, smell and feel that which really exists, it is also possible (if the individual seer is not careful) to see, hear, taste, smell and feel that which he may imagine. This fact has been learned by experience; we would therefore say to all, who expect too much from mortal organisms—be guarded in your acceptance of that which may be given, and let reason be your guide.

All persons are sensitive and mediumistic in some degree, and many have the power, even when in a natural state, of reading the general character of individuals at a glance; and when such persons are impressible, they may receive ideas from spirits at the same time, to aid them in their declarations of character, etc.

The fact that men and spirits possess the same power of mind, or character reading, has caused many to confound the two, or the one with the other. But as dying does not improve man's condition, nor the disposition or powers he may have possessed as a man, he still possesses the same as a spirit.

But man being impressible, it is easy to conceive how he may obtain ideas or knowledge of the past, the present or the future, that may be possessed by the spirit who can impress him.

This is effected by the reaching out of man's faculties and blending with those of the spirit. This enables the one to impart and the other to receive.

This method of communicating is sometimes reversed, the spirit being the recipient of knowledge, as is often the case with those who return to earth, and present themselves at circles, where they can obtain ideas from mortals, of how to escape from the darkness that surrounds them, and enter the path that leads to light and progress. Indeed, many are so shrouded in darkness and ignorance, that they do not even know that they have made the change.

But to conclude. The term Psychometry, we conceive, does not convey the idea for which it was invented; and those who believe in the infallibility of all that is given through Psychometrists generally, we fear will be disappointed, as much will depend upon whether the psychometrist imagines or not, and the truthfulness of the spirit who may aid in the reading, etc.

By this remark, we do not wish to be understood as saying that psychometrists are not honest. Far from it, for we believe they are sincere and do their best; yet they may be mistaken, and see and feel, etc., what they possibly may imagine. But, with due care, we know that they can, and have given reliable tests, as well as truly described the past as well as the future, and therefore feel assured that the time is not far distant when deception (even by those spirits who are now at work endeavoring to deceive) will be impossible; for every person will be able to read the character of spirits as well as of men.

Then will the millennium be here, and doubt, selfishness, sin, and the efforts of spirits to deceive, will be no more.

WM. BAKER FAIRBANKS, M. D.

Lancaster, Pa., April 27, 1882.

## Words of Cheer From a Stranger.

Editor of *Mind and Matter*:

WORTHY FRIEND:—I cannot express to you, through my pen, the joy and pleasure I have received in reading your hearty and vigorous condemnation of defamers of mediums. Continue to put forth your scathing sheet of truth and right against injustice and the persecution of those chosen to herald the light from the spirit world—those doing the bidding of the great I Am. Weary not, thou staunch friend of the medium; like Elisha of old, the hosts of heaven will compass you about, and confusion and defeat shall be the fate of all that persecute, through malice or through ignorance, the chosen ones of heaven. Angels will sustain you in your glorious work, and that sword—the pen—may it cleave the hearts of the scoffer and scandalizer, and let the light of truth into their darkened souls.

May God bless you, and the good angels watch over and guard you in this noble work, is the prayer of a stranger friend.

MRS. ENOS BUCKNER.

Ithaca, N. Y., March 26, 1882.